THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

REV. JOHN W. CURTIS, A. M., EDITOR. NEW-YORK, SATURDAY, MAY 14, 1831. VOL. I.—No. 8.

THE ANTIQUARY.

Bethink ye of the olden time.

[For the Churchman.]

Good Friend,

I SEND thee some gleanings from an entertaining and instructive work, that chanced erewhiles to catch mine eye. They relate to some curious rarities of the "OLD ENGLISH DAYS;" and may, peradventure, prove not unacceptable to a moiety of thy readers.

Thine, PETER THE HERMIT.

METRICAL VERSIONS OF THE PSALMS.

ONE of the earliest complete versions of the Psalms—and perhaps, with all its faults—for, alas! we have but a choice of evils—one of the best, is that of Sternhold and Hopkins. It is by far the most faithful version: and although in the effort to be scrupulously literal, the authors have so often fallen into absurdity and bathos, yet there are a few Psalms which are rendered into English with real poetical beauty and feeling. Those which have the signature N. affixed to them, are by far the best. They are the production of Thomas Norton, who was jointly with Lord Buckhurst, author of the old play of "*Gorboduc*," the first regular English tragedy. The version of Dr. Watts, however respectable, is not, and does not affect to be, a *translation*. It is a commentary, or an exposition of the author's own views and fancies; and however acceptable to those who coincide in his opinions, is worse than nothing, as a faithful and correct version of the Psalms. Perhaps, after all, the genius of the two languages, Hebrew and English, is so adverse, that it is not likely that any metrical imitation can give an adequate idea of the original. The fine prose version of the translators of the Bible, is infinitely more poetical than any attempt which has yet been made at versification.

The following is a celebrated passage of Sternhold and Hopkins, in the eighteenth Psalm. With all its poetical beauty, it is guilty of a grammatical fault, in giving us the *square of the plural* by multiplying the Hebrew plural into the English, in the word CHERUBIMS!

"The LORD descended from above
And bowed the heavens high,
And underneath his feet he cast
The darkness of the sky.
On cherubs and on cherubims,
Full royally he rode,
And on the wings of mighty winds
Came flying all abroad."

William Slayter published in 1642, the Songs of Sion, or certain Psalms of David, set to strange tunes, and rendered into a strange tongue. Of the tunes, I can say nothing; but the tongue is strange enough. For instance—a part of the 6th and 7th verses of the fifty-first Psalm—"The righteous also shall flee, and fear, and shall laugh at him. Lo! this is the man that made not GOD his strength; but trusted in the abundance of his riches!" is thus versified:

"The righteous shall his sorrow scan,
And laugh at him, and say, behold!
What has become of this here man,
That on his riches was so bold!"

One translator has had the conscience to render that fine lyric, the one hundred and thirty-seventh Psalm, which runs thus—"If I forget thee, O Jerusalem! may my right hand forget her cunning: if I do not remember thee, let my tongue cleave to the roof of my mouth," in the following manner:

"If I forget thee ever,
Then let me prosper never;
But let it cause
My tongue and jaws
To cling and cleave together."

DR. CHRISTOPHER TYE.

IN the reign of Edward VI., Dr. Christopher Tye turned the whole "*Acts of the Apostles*" into rhyme. His metre is something like that of Mr. Moore's song of "Fly from the world, O Bessy, to me!" and the reverend Doctor begins his task thus:

"*In the former Epistle to thee,
Dear friend Theophilus,
I have written the veritie
Of the* LORD CHRIST JESUS."

FIRST ENGLISH TRAGEDY.

LORD Buckhurst (Henry VIII.) was in conjunction with Thomas Norton, one of the translators of the Psalms in Sternhold and Hopkins, the author of the first English Tragedy, "*Gorboduc;*" a heavy, cumbrous performance, of but little value, except as a curious piece of antiquity.

BISHOP HALL, THE FIRST ENGLISH SATIRIST.

(Reign of Elizabeth.)

THIS powerful and truly original writer, is the earliest professed satirist among our poets: and he has himself attended to that fact with a proud and pardonable egotism.

"I first adventure—follow me, who list,
And be the second English satirist."

DEATH AND LIFE.

THE touches of scenic description in the ancient ballads, are numerous and beautiful; and Percy has preserved a fine relic of an old descriptive poem, entitled "DEATH AND LIFE;" the beauties of which cannot fail to be perceived, even through the veil of uncouth and antique language, in which they are enveloped. The poem is curious, as the oldest specimen of *blank verse* in our language.

PATER NOSTER—*Old Version.*

"Our Father, which in heaven art,
LORD, hallowed be thy name;
Thy kingdom come; thy will be done
In earth, even as the same
In heaven is. Give us, O LORD,
Our daily bread this day:
As we forgive our debtors, so
Forgive our debts, we pray.
Into temptation lead us not;
From evil make us free:
For kingdom, power, and glory thine
Both now and ever be."

TALES OF REAL LIFE.

He is the happy man, whose life e'en now
Shows somewhat of that happier life to come;
Who, doomed to an obscure but tranquil state,
Is pleased with it, and, were he free to choose,
Would make his fate his choice; whom peace, the fruit
Of virtue, and whom virtue, fruit of faith,
Prepare for happiness; bespeak him one
Content indeed to sojourn while he must
Below the skies, but having there his home.
The world o'erlooks him in her busy search
Of objects, more illustrious in her view;
And, occupied as earnestly as she,
Though more sublimely, he o'erlooks the world.

Cowper.

THE RECTOR AND HIS FAMILY.

I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread.—*Psalm* xxxvii. 25.

THE sacred penman, under the guidance and inspiration of the SPIRIT OF GOD, recorded this passage, not only for the consolation of the righteous, but for the encouragement of all who should seek to become so.

If we look into the history of his life, we shall find that, like human life in general, it was a mixture of good and evil. Like other men, he had his seasons of joy and sorrow; of hope and fear; of prosperity and adversity; of confidence and doubt. He had, indeed, while yet a "stripling," been elevated from the sheepfold of Jesse, to the court of Saul; and thence exalted to the throne of Israel. But in the meantime, the jealousy of his master had marked him for destruction; and the rage of an envious monarch pursued him from the palace to the wilderness, where he was compelled to seek shelter in *dens* and *caverns*, to hide himself from his enemy; he had been hunted "as a partridge in the mountains," and often, like his illustrious descendant, had "not where to lay his head" in safety. Yet, amidst all these distresses, his trust in GOD remained unshaken. Behold, how triumphantly he exclaims, "the LORD is my light and my salvation: whom shall I fear? The LORD is the strength of my life; of whom shall I be afraid?" He not only records his confidence in GOD, but the success which attended, and ever will attend, prayers offered in patience and faith. "O LORD my GOD, I cried unto thee, and thou hast heard me. I sought the LORD, and he heard me, and delivered me from all my fears."

With like confidence may every Christian of the present day, rest his hopes on the protection of his Maker; and if, with like earnestness and sincerity, he perseveres in prayer and well doing, sooner or later, he will most assuredly receive an answer of peace. The GOD whom he serves, is not a capricious Being, but "the same yesterday, to-day, and for ever." "His arm is not shortened that it cannot save, nor his ear heavy that it cannot hear." If he permits affliction or adversity to overthrow us, it is to try and prove our faith; if he delays the blessing which his hand is ever open to bestow, and hides his face from us for a moment, it is that we may be taught patiently to wait the time when he shall proclaim to the anxious soul, "I have blotted out, as a thick cloud, thy transgressions, and as a cloud thy sins; return unto me; for I have redeemed thee."

I have lived as long as most men, and for many years, been a careful observer of the dealings of Divine Providence towards myself and others. Although this world is a place of trial, and not of final retribution, I have yet been made satisfied, that even *here*, GOD leaves not himself without witness, strong and consoling, to the humble but confiding Christian. Believing in revelation, and making the Bible his daily study, he looks back with gratitude on past mercies, and forward with faith to promises which can never deceive. On these, his hopes are rested, not only for himself, but for his family; which, perhaps, he is soon to leave, young and helpless, to the buffetings of the world, and the protection of Heaven.

How comforting to such a man must be the record left by an eminent servant of GOD, on the page of the book of life! "I have been young, and now am old: yet have I not seen the righteous forsaken, nor his seed begging bread."

I cannot better illustrate this subject, than by giving a sketch of the life of a venerable clergyman, whom I knew in my youth, but whose mortal part has long since mouldered back into the dust of which it was made. His history is short, and the incidents of his life few, but instructive.

The Rev. Mr. ———, succeeded to the rectorship of the church in B———, not many years before the revolution. As there was then no bishop in America, he had received his ordination in England, and was allowed a small stipend by the "*Venerable Society for propagating the Gospel in Foreign Parts.*" The parish was but recently formed; and could not be said to have been fully organized, when the declaration of independence severed for ever the colonies from the mother country.

Faithful to his vows, our rector could neither omit the prescribed forms of prayer in the English liturgy, with a good conscience, nor use them with safety. Seven years the doors of his church were closed; and, ere they were again opened, war had claimed its victims, and popular frenzy dispersed what the ravages of death had spared: there was no congregation remaining. Week after week, and month after month, he performed the services of the desk to the response of a single family, and of the pulpit to but a scattered and listless few. The public had imbibed deep-rooted prejudices against the Church services. It has been said there is a *fashion* in religion, as well as in politics; and it was the order of the day to associate *toryism* with Churchmen, and to give little tolerance to either. It was by very slow degrees, that these prejudices abated; nor could it be otherwise expected; they were carefully fostered by the dominant sect, and that sect has never been remarkable for its attachment to Episcopacy.

Under all these discouragements, our rector continued to perform his sacred functions; and though there was a gradual accession to his church, yet, during ten years, death and emigration kept the scale so even, that there could hardly be said to have been a preponderance in his favor. His allowance from the society in England ceased, when the independence of the United States was acknowledged, and the pittance he received for his services was hardly sufficient to furnish him with decent apparel. But he was without a family; and slender as his means had been, he contrived, by little savings, to lay by a sufficiency to purchase a small farm, to which he soon after added the valuable acquisition of a wife, industrious and economical, and of a sound and cultivated mind. There was perfect order in all the household affairs, and years rolled smoothly away. A family was soon rising up, over which the pious care of the father, and the increasing vigilance of the mother, constantly presided. The children as they grew up, were all neatly habited, and the school teachers found them better instructed, and more orderly in their behavior, than any in the district. In a word, they seemed to fulfil all the wishes of the father, and to satisfy all the pride of the mother. For, what mother is there, who feels not a joyful, and we may add, a laudable pride, when beholding her "sons grow up as plants in their youth," and her "daughters as corner-stones polished after the similitude of a palace," and all "like olive plants around her table!"

Yet, however bright our worldly prospects may be, the consideration that they are uncertain in their accomplishment, and must be fleeting in their duration, will always cast a cloud over their sunshine.

It is often incident to late marriages, that the father lives to see his children settled in life; and the good rector, being now far advanced in the vale of years, was admonished that the time was at hand when he must leave his family, and give up an account of his stewardship. As his health declined, he became more earnest and fervent in the performance of his clerical duties; and whenever there was any dissatisfaction among the members of his flock, he was unceasing in his endeavors to restore harmony and concord.

Near the parsonage lived a parishioner, who also had a young family growing up into life; and there was a daily intercourse between their children. Though the rector and his good wife were kind and affectionate to each member of this family, there was one daughter whom they selected as their peculiar favorite. Her early piety and spotless life marked her as one among the many, whom, in the great day of final retribution, he hoped to lead to the throne of mercy, and say, "Behold, O LORD, thy servant, and the children thou hast graciously given me!" It was when old age and wasting disease were making their ravages on his sinking frame, that this young lady was to be united in wedlock, with a man of science and worth; and it seemed to form one of the strongest desires of longer life, that he might survive to join their hands, and bestow on them his blessing.

The time fixed for the celebration of the marriage was the early part of May; and the church, in which he had so long ministered, and at whose altar he had often, with holy joy, dealt the bread of life to his young friend, was the appointed place.

The rector, that he might have time to rest, and recover his strength, was early at his post. The weather, which had been some days warm and pleasant, was changed to one of those chilling north-eastern blasts, which usually precede a storm at that season; and he had not prepared himself by sufficient covering, to resist the cold. His whole frame shook, and his voice trembled while he expressed his fears, that the thread of life would be cut, before his appointed duty could be performed. "I *fear*," said he, "I shall not have strength to go through the service; and I *feel* that this is the last time I shall enter the church, till I am brought hither for interment."

In the meantime the parties had presented themselves at the altar. The priest arose with dignity, and began the marriage service. As he proceeded in it, his strength seemed to return; but before he arrived at the conclusion, his breath was almost spent, and it was with difficulty he could articulate, in a faltering voice, "I pronounce you man and wife; in the name of the FATHER, and of the SON, and of the HOLY GHOST."

The benediction, which it had been the desire of his heart to bestow, was next to follow, and conclude the scene. He paused a few moments, and looking alternately on the husband and wife, his pale cheek became flushed, and his eye brightened in the fulness of faith, that the blessing he was about to invoke would be ratified in heaven; then, placing his right hand on the head of the bride, and his left on that of the bridegroom, like Jacob blessing the sons of Joseph, he raised his eyes to the mercy-seat, and proceeded, in a steady tone of voice, "GOD the FATHER, GOD the SON, GOD the HOLY GHOST, bless, preserve, and keep you: the LORD mercifully with his favor look upon you, and fill you with all spiritual benediction and grace; that ye may so live together in this life, that in the world to come ye may have life everlasting."

The marriage service of the Church, when properly performed, is always solemn and most impressive; but it was rendered peculiarly so on this occasion, by the circumstance of him who officiated, whose spirit seemed fluttering between earth and heaven, and whose prophetic prediction was verified; for this *was* the last official act of his ministry, and ere his mortal part again entered the walls of the church, his spirit had ascended to GOD who gave it.

His remains were interred in the rear of the altar; and over them the hand of friendship has raised a monument, which commemorates his piety, his Christian charity, and personal worth.

To a friend, who frequently visited him in the last stages of his decline, and witnessed his submission under pain and suffering, he remarked, that he was soon to leave his flock and his family. It was his fervent prayer, that the former might be preserved in unity and concord, and remain "steadfast in the faith once delivered to the saints."

"My family," said he, "I commend to the protection of GOD, in whose mercy and goodness I trust. If it is their misfortune to be left poor, I feel a consolation in leaving them without embarrassment, for I am not a dollar in debt. When I look back, and see the smallness of the means on which I have lived, and by which I have supported not a very small family, I can ascribe it only to the merciful goodness of GOD, that the barrel of meal has not wasted, nor the cruise of oil failed; that my wife and children have been blessed with health, and continue a blessing to me. I shall soon leave them to make their way into a crooked and perverse world, but I trust they are not wholly unprovided with the Christian's armor. Faith bids me hope, that when their earthly father is no more, they will be guided and directed by Him, who is the Father of the fatherless, and the widow's GOD."

If it will strengthen the trust of a single Christian, borne down with worldly calamity; if it will serve to quiet the fears of any anxious parent, just sinking into the grave, and leaving a helpless offspring unprovided for; or, if it will stimulate the careless to greater watchfulness over the pliant minds of their children, and lead them to enforce virtuous *precepts* by Christian *example*, it may be useful further to remark, that the hopes of the good rector have been fully realized. The means of support for his family have been measured by a bountiful Providence, to their wants. The energy and prudence of the mother have carried her children on, from youth to maturity, without any diminution of substance; and the welcome, which the friend and the stranger always found at her husband's hospitable board, is still continued. Believing in the correctness of the poet's aphorism,

"Man wants but little here below,
Nor wants that little long"—

she is liberal in her charities; and like the widow in the gospel, casts more into the treasury of benevolence, than thousands who riot in splendor and abundance. And is all this without its reward? No. Besides the treasury laid up in heaven, she has the richest earthly comfort that a mother can enjoy—that of seeing her sons virtuous, and rising into notice, to usefulness, and even to eminence; her daughters pious, dutiful, and affectionate; respected, and caressed by all, who know and value female worth.

I cannot conclude this narration, in language more appropriate than that of the Psalmist: "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." A.

BRIEF REMARKER.

To the Editor of the Churchman.

I HAVE perused with much pleasure the concluding portion of Bishop Griswold's Address, delivered before the Convention of the Eastern Diocese, inserted in one of your late numbers. The venerable writer, distinguished as he ever has been, for a beautiful simplicity of style and correctness of sentiment, has by this address lost none of his claims to honorable pre-eminence in these respects. His piety, too, shines brighter and brighter, as his distance from eternity shortens. His praise is justly in all the Churches. The address alluded to, has revived in me renewed attention to many sentiments and feelings that have long had existence in my heart. The good Bishop, feeling as an Episcopalian ought to do, a high degree of interest, not only for the welfare, but for the *honor* and *character* of his Church, takes occasion aptly to inquire respecting the causes of the various prejudices which exist in the minds of many individuals of other denominations of Christians, against the form of worship, order of ministry, and government of our Church. Many of these prejudices undoubtedly arise from ignorance of the true state of things. But a few, I cannot but believe, are inspired by the censurable conduct of some of our fellow members, and many, too, by the existence of certain things in not a few of our congregations, which often have the appearance of being more of the spirit of the world than of CHRIST. The Bishop mentions a few instances, where reform in some particulars is evidently required. I shall not even allude to these, but pass on to notice a practice which too much prevails here and elsewhere, and which certainly deserves unmitigated censure and reprobation. I mean the practice of employing individuals, many of whom are taken from the very boards of our theatres, and empowering them, as if by proxy, to worship the Almighty for us, "in the singing of Psalms and Hymns, and spiritual Songs." The scientific selections by these individuals of the tunes that are sung, and the theatrical manner in which they are executed, entirely exclude the humble but sincere worshipper from hymning his Maker's praise. He cannot reach the strains of the skilled—his voice, raised to a noble pitch of animated devotion and fervor, would, in the view of his cold, heartless, fellow-worshippers, be but grating discord: and because of this refinement in the mode of uttering the praises of Him who delights in nought so much as the grateful emotions of a sincere heart, the true worshipper of his name is denied the pleasure of joining in this part of the interesting praises of the Church. But this is not all. The style of singing throughout, savors so much of the opera, of the Italian *bravura*—that, far from being grateful to the ear of piety, it cannot be viewed but with abhorrence. Who would wish to join in such strains, even if he were able?—What pious heart would thus lisp its praises, adorations, and prayers, to be heard with favor by the Holy One on high? I speak with reverence, when I say, that few prayers and praises offered in this light and unseemly manner, ever reach the ears of the GOD of heaven with acceptance and favor. It is this utter disregard to all that is solemn and sacred in this part of the worship of GOD, that has rendered us as Churchman, obnoxious to the animadversions and censure of other sects—witnessing as they often do in some of our more gay and fashionable churches in this city, such a veil of lightness and irreverence thrown over the most solemn and interesting services of the sanctuary, it is not strange that prejudices of a strong and abiding nature should be imbibed against the whole Church.

Cannot this state of things be remedied? Shall this stain rest on the character of our loved communion, and no efforts be made to erase it? Where does the fault lie? Who can restore all this to primitive simplicity and purity? On whom is this duty laid? I answer in the language of the Church itself—*It shall be the duty of every minister to suppress all light and unseemly music, and all indecency and irreverence in the performance, by which vain and ungodly persons profane the service of the sanctuary.* I make no further comment on this, but merely ask the question—Is this duty discharged by those on whom the obligation is laid?

With esteem, yours, C. M. A.

(From the Gospel Messenger.)

AMERICAN TRACT SOCIETY.—TRACT NO. 214.

THE strictures of Nayland on this tract, in some of the late numbers of the Gospel Messenger, led the writer of this article to examine for himself that part of the tract to which reference had been made. The first view excited a suspicion that there had been a want of fidelity, if not of moral honesty, in preparing the 26th page of that tract. The writer of it, by placing "Simpson's Plea" at the end of his extracts, would leave his readers to conclude, that he had been using the *language* of a clergyman of the Church of England; for it is not known that there is any work designated by that title, except "a Plea for the Deity of JESUS CHRIST; by the Rev. David Simpson, A. M., late of St. John's College, Cambridge—Minister of Christ Church, Macclesfield, &c." A comparison of the historical notices which this author gives of the fathers, with the notices exhibited in Tract No. 214, as the *language* of this author will show how far the suspicion of disingenuousness and dishonesty is supported by facts.

Simpson's Plea, according to the London edition of 1812.	*Simpson's Plea, according to Tract No.* 214.
"Ignatius was a disciple of John—was appointed Bishop of Antioch by Paul—was approved of by Peter—and had the honor of dying a martyr, in the year of our LORD 107." Page 467.	"Ignatius was a disciple of John, and Pastor of the Church at Antioch, and honored with martyrdom, in the year of our LORD 107." Page 26.
"Polycarp was a disciple of John, and by him made Bishop of Smyrna, A. D. 82. He was burnt alive in the 100th year of his age, and in the year of our LORD 166." p. 472.	"The venerable Polycarp, a disciple of John, born A. D. 82, and called to a martyr's crown, at the advanced age of 100, finished, &c." p. 26.
"Justin Martyr is one of the most eminent Christians and scholars in this period. He was born A. D. 103, and beheaded at Rome A. D. 167." p. 488.	"Justin Martyr—born A. D. 103, and beheaded at Rome 167, has the following sentence."—p. 26.
"Theophilus being a studious inquisitive man—became convinced of the truth of Christianity, and was made Bishop of Antioch about the year of our LORD 168." p. 493.	"Theophilus was ordained Pastor of the Church at Antioch about the middle of the second century." p. 26.
"Irenæus, the disciple of Polycarp, was made Bishop of Lyons, in France, A. D. 178, and beheaded by Severus, A. D. 202." p. 495. "I have given the testimony of this learned Bishop and martyr, pretty much at large." p. 502.	"Irenæus suffered martyrdom under Severus, A. D. 202—was a disciple of Polycarp—a disciple of John, and says," &c. p. 26.
"About the close of the second century, or the beginning of the third, flourished Clemens Alexandrinus, the friend of Irenæus, scholar of Pantænus, and tutor of the famous Origen." p. 502	"Clemens Alexandrinus, the friend of Irenæus, says, &c.—This father flourished about the close of the second century."—p. 26.

Here are notices of six of the fathers—four of them were Bishops of extensive Churches, and have received their appropriate titles, from all writers, ancient and modern, who have any claims to fidelity as authors. All history declares what Simpson does—that Ignatius was appointed Bishop of Antioch. But Tract No. 214, makes this writer of the Episcopal Church say, that Ignatius was Pastor of the Church at Antioch. Simpson says, that Polycarp was made Bishop of Smyrna, A. D. 82. The writer of Tract No. 214, omits this fact, and chooses to make this Churchman say he *was born* A. D. 82.

The whole Christian world, as well as Simpson, has said, that Theophilus was made Bishop of Antioch. The author of Tract 214, has not simply made the discovery himself, but he would make us believe that a writer of our own Church *says* that Theophilus was ordained Pastor of the Church at Antioch. Simpson says, Irenæus was made Bishop of Lyons, in France, A. D. 178. But the writer of Tract No. 214, though he uses the other facts in the same sentence, omits this, and then tells us he uses the language of Simpson. And this is the tract that is thrust into the houses of Episcopalians—this is the tract that Episcopalians are called upon to assist in circulating. This is the tract for the not circulating of which they are declared to be wanting in Christian zeal, in charity, in love to their Redeemer, and in desires to extend his spiritual kingdom; and are condemned and anathematized, from one end of the continent to the other. But this is not all. There seems to be a settled purpose of producing an entire change in the language of ecclesiastical history; and instead of giving to the saints of other days, the names and titles by which they were then designated, and have been still known through all succeeding ages, till the bursting forth of the light of the nineteenth century; we are now to hear of these worthies only under such names and titles as are adapted to the modern heretical notions of the institution of CHRIST'S Church. In any other department of letters, these inroads would not be tolerated for a single day. Suppose some political enthusiast should take a fancy that the King of England, limited as his power is by the British constitution, was no more than a president in the sense this word is used in civil government; and should write a history of England, altering the present style, as in the example below:

Edward VI. crowned King of England, A. D. 1547.	Edward VI. inaugurated President of Great Britain, A. D. 1547.

Such a change in civil history would neither be justified nor allowed; yet it is precisely such a change as is attempted to be made in ecclesiastical history.

"Theophilus was made BISHOP of Antioch, A. D. 168."—*Simpson.*	"Theophilus was ordained PASTOR of the Church at Antioch, A. D. 168."—*Tract.*

Nor is this attempt confined to a few individuals. An immense society, actually embracing some of the largest denominations in this country, and *professing* to embrace all, possessing means to an indefinite extent, and issuing some millions of pages in tracts, which are distributed through every part of the country from Maine to Florida, and from the Atlantic to the Mississippi, with a zeal as persevering and untiring as ever distinguished the Jesuits of the Roman Church—has given its sanction to this perversion of language to party purposes, and lent its aid to endeavor to produce a change of opinion on an important ecclesiastical question by such means. Episcopalians should learn a lesson from experience. They should hereafter guard against the ill-timed and unjust intrusions of others, and defend with awakened energy the Church of the living GOD.

C. D. J.

SIR FRANCIS WALSINGHAM.

THIS great statesman in his old age retired into the country, where he was visited by some of his former gay companions, who told him that he was melancholy. "No," saith he, "I am not melancholy; I am serious; and 'tis fit I should be so. Oh! my friends, while we laugh, all things are serious round about us: GOD is serious, who exerciseth patience towards us; CHRIST is serious, who shed his blood for us; the HOLY SPIRIT is serious, in striving against the obstinacy of our hearts; the holy Scriptures bring to our ears the most serious things in the world; the holy Sacraments represent the most serious and awful matters; the whole creation is serious in serving GOD and us; all that are in heaven and hell are serious: how can we be gay?"

I KNOW THOU HAST GONE.

By T. K. Hervey.

I KNOW thou hast gone to the house of thy rest,
Then why should my soul be so sad!
I know thou hast gone where the weary are blest,
And the mourner looks up and is glad!
Where love has put off, in the land of its birth,
The stain it had gathered in this;
And hope, the sweet singer that gladdened the earth,
Lies asleep on the bosom of bliss!

I know thou hast gone where thy forehead is starr'd
With the beauty that dwelt in thy soul,
Where the light of thy loveliness cannot be marr'd,
Nor thy heart be flung back from its goal:
I know thou hast drunk of the Lethe that flows
Through a land where they do not forget,
That sheds over memory only repose,
And takes from it only regret.

In thy far away dwelling wherever it be,
I believe thou hast visions of mine,
And the love that made all things as music to me
I have not yet learnt to resign;
In the hush of the night, on the waste of the sea,
Or alone with the breeze on the hill,
I have ever a presence that whispers of thee,
And my spirit lies down and is still!

Mine eye must be dark, that so long has been dim,
Ere again it may gaze upon thine,
But my heart has revealings of thee and thy home,
In many a token and sign.
I never look up with a vow to the sky,
But a light like thy beauty is there,—
And I hear a low murmur like thine in reply,
When I pour out my spirit in prayer.

And though like a mourner that sits by a tomb,
I am wrapped in a mantle of care—
Yet the grief of my bosom—O, call it not gloom,
Is not the black grief of despair;
By sorrow revealed, as the stars are by night,
Far off a bright vision appears,
And hope, like the rainbow, a being of light,
Is born—like the rainbow—in tears.

S. S. Journal.

HISTORY OF THE AMERICAN CHURCH.

TRINITY CHURCH—GENERAL THEOLOGICAL SEMINARY.

The introduction to the remarks on this work, which were published in the April number of the Charleston Messenger, has been already laid before our readers. The able writer, after commencing with the highly commendatory notice of the work, as recently introduced into the columns of the Churchman, thus proceeds:—

But, with all respect, we demur to two or three particulars, one of which we shall, as the advocates of historical accuracy, notice with some detail. 'The *most ancient** parish in America—it included Trinity Church—founded in 1696.' It is probable that the parish of St. Philip's, Charleston, was more ancient, from the following circumstances:

"The first Episcopal Church, in South Carolina, was probably built in 1681 or 2; for Originall Jackson, and Meliscent his wife, executed a deed of gift, 14th January, 1680-1, which states that, 'being excited with a pious zeal in consideration of divine service (according to the form and Liturgy of the Church of England) to be duly and solemnly done by Atkin Williamson, Cleric, his heirs and assigns for ever, in our church, to be erected upon an piece of ground, have granted four acres of land,' &c." Dr. Ramsay, the historian of South Carolina, makes the date of this church, 1690.†

Respecting the General Theological Seminary, the following are the facts:—the writer well remembers, that conversation respecting a Theological Seminary to be established, under the direction of the General Convention, was held in South Carolina prior to the meeting of that body at New-Haven, *in May*, 1811. After the adjournment, he recollects the inquiry to have been made, in South Carolina, (which diocese was not represented at *that* Convention) have the Convention done nothing respecting a Theological Seminary? The reply was, it was among the members talked of, but the opinion generally entertained was, that the measure now would be premature, or its practicability was questioned. At that Convention, the following resolution, which, perhaps, had some bearing on the subject, was adopted, in both houses. "*Resolved*, that this Convention have understood, with satisfaction, that the Convention of the Church in Connecticut, are engaged in obtaining for the Episcopal Academy in that State, a charter; empowering the Trustees to grant degrees, and this Convention do express their earnest wish for the success of this measure."‡

In the Convention of South Carolina, February 17, 1814, the following was passed; "*Resolved unanimously*, that the representatives of this church, in the next General Convention, be requested to use their endeavors, that there be established in some central situation, under the auspices of the Church in general, a Theological Seminary, in which young men of genius and piety, may be trained for the sacred office."‡

At the General Convention, May 20, 1814,‡ the following resolution, by a Delegate from South Carolina, was submitted to the house of Clerical and Lay Delegates; "*Resolved*, that with the consent of the House of Bishops, a joint committee of both houses be appointed, to take into consideration the institution of a Theological Seminary," &c. This resolution was lost, affirmative, 4 of the Clergy, 3 of the Laity; negative, 6 of the former, 3 of the latter.§ In consequence of this result, Bishop Dehon, in the house of Bishops,‖ proposed the following resolution, which was adopted; "*Resolved*, that it be referred to the Bishops, and in those dioceses where there are no Bishops, to the Standing Committees therein, to inquire, in their respective dioceses or states, and to consider for themselves, concerning the expediency of establishing a Theological Seminary, &c. and to report to the next General Convention."

At the South Carolina Convention, December, 1815, the subject of the opening sermon was the importance of a General Theological Seminary. In his address, Bishop Dehon says: "Daily to be desired is a supply of clergymen, able by their piety, their talents, and learning, to do honor to the Church, and advance the cause of God. Sensible of these things, many of the clergy of the Church in the United States, have for several years past been meditating the establishment of a Theological Seminary, for educating candidates for the ministry, which should be the offspring and care of the whole Church, as the best means under heaven of giving to our churches a body of enlightened, worthy, and united clergymen, thoroughly furnished for the work of the ministry, and bound to each other with those ties by which individuals become connected, who, at the same place, are engaged in early life in the same holy pursuits. During the last General Convention, at the instance of the Church in this diocese, the subject was brought before that body, and it was then referred to the Bishops, or where there is no Bishop to the ecclesiastical authority in each diocese, to ascertain the sense of their respective dioceses concerning the expediency and practicability of this measure. Between the present time and the next meeting of the General Convention, there will intervene another meeting of the Convention of this diocese. And, though I can entertain no doubt, concerning the sentiments which will here prevail, yet as a means of forwarding to the General Convention the strongest support of our diocese in behalf of a measure, promising so much respectability and benefit to our Church, it is recommended to the delegates of the several parishes, to request of their respective parishes to furnish their delegates to the next Convention, with their opinions concerning the expediency of this measure, and the probable aid which would be obtained in their part of the diocese, towards the accomplishment of it. In this way the next Convention of this diocese may be able to furnish me with such views on the subject, as will be efficient in aiding the friends of this important design in accomplishing their wishes."

At the Convention, February 20, 1817, "The Bishop stated to the Convention, that at the General Convention last held in Philadelphia, a motion had been made, that measures should be taken for the establishment of a Theological Seminary, for the full and proper education of candidates for Holy Orders in these United States; to be supported by the patronage of all the branches of the Church in these states, and under the superintendence and regulation of the General Convention; that, upon considering this motion, it had been referred to the Bishops of the several dioceses, or, where there is no Bishop, to the ecclesiastical authority, to ascertain the sense of their dioceses respectively, upon this subject, and report it at the next General Convention. The Bishop observed, that the time of the meeting of the next General Convention was near at hand, and that he knew of no method so sure and convenient for ascertaining the opinion of the Church in this diocese, upon the subject referred to him, as by taking it in this Convention; and he therefore requested, that this important business might be taken into consideration by the Convention, and their opinion be given him, in such way as they should deem best, upon the *practicability* and *expediency* of establishing for the benefit of the Church in the United States, such a Seminary as had been described.

"Whereupon, the following resolutions, after much consideration, were unanimously passed:

"*Resolved*, That this Convention are of opinion that the immediate establishment of a Theological Seminary under the care of the General Convention, from which the Church may be constantly supplied with clergymen, endeared to each other by early association, and possessing sound learning, and correct habits, is a measure of vital importance to her welfare, and is imperiously called for by the present want of ministers.

Resolved further, That this Convention are of opinion, that, to establish an institution worthy of the Church, and adequate to her wants, it must have the united support of the whole Church in these United States; and, while they cannot for a moment entertain a doubt, that the Church is fully able to support such an institution generously, and on a most noble foundation, so they fully believe that her members in South Carolina will be ready to contribute their full proportion to the endowment and maintenance of such an establishment."

At the General Convention, May 24, 1817, the Bishops rendered their respective reports,¶ agreeably to the resolution above quoted, on the Theological Seminary. The following resolution (which was the corner stone of the Seminary) proposed by Bishop Dehon, was adopted by both houses:** "*Resolved*, That it is expedient to establish, for the better education of the candidates for Holy Orders in this Church, a General Theological Seminary, which may have the united support of the whole Church in these United States, and be under the superintendence and control of the General Convention."

From this statement it is evident,

I. That *no individual* originated the idea of an Episcopal Theological Seminary, for it was simultaneously thought of by many, in different dioceses, remote from each other. The establishment and success of Theological Seminaries by other denominations, about the year 1810, would very naturally have suggested the idea to Episcopalians.

II. That the first act in favor of a General Theological Seminary, was adopted by the Convention of the diocese of South Carolina.

III. That the incipient measures for a General Theological Seminary, adopted by the General Convention, in 1814, were at the instance of Bishop Dehon.

IV. That the resolution adopted by the General Convention, in 1817, for establishing a General Theological Seminary, was offered by Bishop Dehon; and it is understood that his influence mainly contributed to its passage through both houses. Now, we submit whether in the next editions of the 'Memoir,' (for we have no doubt a work so interesting and valuable, as a historical document, will pass to several) this sentence ought not to be corrected, page 94, "*The* General Seminary of which it may be truly said, he laid the corner stone."

Of the Theological Seminary to be located in New-Jersey, which was contemplated by Bishop Hobart, in 1814, we are told in the "Memoir," "The eye of the *General Convention* was to scrutinize, and its wisdom to control all this, in its *details*." We have not access to the pamphlet, but our recollection does not embrace this particular, and we think it is a mistake, from this circumstance, that the Bishop of New-York, (as was also the Bishop of Pennsylvania) was in 1814, opposed to the resolution, which proposed for the "consideration" of the General Convention, the subject of a General Theological Seminary.—*Charleston Gospel Messenger.*

* Memoir, p. 39.
† See Dr. Dalcho's Church History, p. 26.
‡ See Journal.
§ The loss of this resolution was principally to be attributed to the appearance of a publication at the moment of the setting of the Convention, announcing the intention to establish a Theological Seminary in New-Jersey, under the direction chiefly of the Bishops of New-York and New-Jersey, and it was supposed by some, that the General Seminary would interfere with this, and other *local* Seminaries, which were said to be in contemplation.
‖ See Journal.
¶ It is believed the reports of the Bishops of New-York and Pennsylvania were unfavorable.
** See Journal.

We insert the following selections with much pleasure. We shall feel under obligation to any of our correspondents for favors of this kind, whenever it may suit their taste and leisure to furnish us with similar extracts, from standard authors.

(Selected for the Churchman.)

Dr. Johnson says, "idle and indecent application of sentences taken from the scriptures is a mode of merriment which a good man dreads from its profaneness, and a witty man disdains for its easiness and vulgarity."

Fortune.—Even casual things come from heaven—and what we call fortune hath another name above.
Dr. Donne.

Old age.—To the intelligent and virtuous, old age presents a scene of tranquil enjoyments, of obedient appetites, of well regulated affections, of maturity in knowledge, and of calm preparation for immortality. In this serene and dignified state, placed, as it were, on the confines of two worlds, the mind of a good man reviews what is past, with the complacency of an approving conscience; and looks forward with humble confidence in the mercy of God, and with devout aspiration towards his eternal and ever increasing favor.—*Percival.*

MUSIC OF YESTERDAY.

BY MRS. HEMANS.

The chord, the harp's full chord, is hushed,
The voice hath died away,
Whence music, like sweet waters, gushed
But yesterday.

The wakening note, the breeze-like swell,
The full o'ersweeping tone,
The sounds that sighed "Farewell! farewell!"
Are gone—all gone.

The love, whose burning spirit passed
With the rich measure's flow,
The grief to which it sank at last,—
Where are they now?

They are with the scents by Summer's breath
Borne from a rose now shed,
With the words from lips long sealed in death
For ever fled!

The sea-shell of its native deep
A thrilling moan retains;
But earth and air no record keep
Of parted strains.

And all the memories, all the dreams
They wake in floating by,
The tender thoughts, th' Elysian gleams—
Could these too die?

They died!—as on the water's breast
The ripple melts away,
When the breeze that stirred it sinks to rest,—
So perished they!

Mysterious in their sudden birth,
And mournful in their close;
Passing, and finding not on earth
Aim or repose.

Whence were they?—Like the breath of flowers,
Why thus to come and go?—
A long, long journey must be ours,
Ere this we know!

THE CHURCHMAN.

SATURDAY, MAY 14, 1831.

Bishop Onderdonk proposes making a partial visitation of his Diocese in the months of May and June as follows:

Sunday, May 15, Staten Island; Sunday, 22, St. John's, Brooklyn, P. M.; Tuesday, 24, Rye; Thursday, 26, Bedford; 27, North Salem; 28, Peekskill; Sunday, 29, Phillipstown; Tuesday, 31, Newburgh; June 1, Walden; Friday, 3, Monticello; Sunday, 5, Goshen; Tuesday, 7, Fishkill; 8, Poughkeepsie; 9, Hyde Park; 10, Redhook; 11, Catskill; Sunday, 12, Athens, A. M., Hudson, P. M.; Sunday, 19, Huntington, L. I.

Confirmation.—The holy rite of Confirmation was administered on Sunday last, in St. Ann's Church, Brooklyn, by the Right Reverened Bishop Onderdonk, to sixty-nine persons.

Bishop Bowen.—It will be observed, from an article under the head of Intelligence, that the Right Reverend, the Bishop of South Carolina, accompanied by the Rev. Paul Trapier of that diocese, has embarked for Europe, on a tour for the benefit of his health. We regret that the Church in the South should be deprived of the important services of Bishop Bowen; and we sincerely hope, that a proper relaxation from his arduous duties, will tend, under Divine Providence, to prolong a life so valuable to our Communion at large.

BISHOP HOBART—THE ORIGIN OF THE GENERAL THEOLOGICAL SEMINARY—THE ANTIQUITY OF TRINITY PARISH, NEW-YORK.

In another part of our paper will be found the continuation of an article on this subject, from the Charleston Gospel Messenger, the introduction to which, has already appeared in our columns. The public naturally expected, that some discussion would arise from the remarks contained in that article, and such too as would be extremely attractive in its character. Accordingly, it is with no little satisfaction that we are enabled to lay before our readers the following letter from the Rev. author of the "Memorial" to the editor of the Messenger. The well-known literary character of the Rev. Mr. Schroeder, cannot fail to fix general attention upon the interesting subject of inquiry under discussion.

[For the Churchman.]

To the Editor of the Charleston Gospel Messenger.

Mr. Editor,

In the April number of your work, you have been pleased to give a favorable notice of the Memorial of Bishop Hobart. But as you point out three particulars which you deem inaccurate, I beg leave to lay before you some of the authorities on which they were stated.

I. *That the Theological Seminary proposed by Bishop Hobart, in the year 1814, was to be under the inspection and control of the* General Convention.

You say: "Of the Theological Seminary to be located in New-Jersey, which was contemplated by Bishop Hobart in 1814, we are told in the Memoir, 'The eye of the General Convention was to scrutinize, and its wisdom to control all this, in its details.' We have not access to the pamphlet, but our recollection does not embrace this particular; and we think it is a mistake, from this circumstance, that the Bishop of New-York, (as was also the Bishop of Pennsylvania) was, in 1814, opposed to the resolution, which proposed for the 'consideration' of the General Convention, the subject of a General Theological Seminary." p. 126.

The prospectus published by the Bishop in the year 1814, now lies before me, and it contains these words: "The instruction in the Theological Seminary shall be conducted according to the canons of the Protestant Episcopal Church in the United States of America, and to the course of study prescribed by the authority of the same." "The Bishops of the Protestant Episcopal Church in the United States of America, shall be, ex-officiis, members of the Board of Trustees." p. 3. The theological instruction is placed "under the control of the authorities of the Church." p. 9. "It shall be *under the patronage of the* General Convention of the said Church; and under the immediate care of a Board of Trustees, who shall *render an account* of the state of the institution *to the said Convention*, at its stated meetings." p. 3. It may, I cannot but think, be truly said, in the language of the Memoir, "The eye of the General Convention was to scrutinize, and its wisdom to control all this, in its details." p. lxx.

II. *That Bishop Hobart originated the idea of an Episcopal Theological Seminary, and thus virtually laid the foundation of the General Seminary of the Church.*

After a very interesting record of facts respecting the General Seminary, you remark: "From this statement, it is evident, that *no individual* originated the idea of an Episcopal Theological Seminary, for it was simultaneously thought of by many, in different dioceses, remote from each other. The establishment and success of theological seminaries by other denominations, about the year 1810, would very naturally have suggested the idea to Episcopalians." p. 127.

But long before the year 1810, Bishop Hobart had the subject near at heart. He says, in his prospectus, published in 1814, that he "was deeply impressed *at an early period of his ministry* with the conviction, that institutions similar to those which he now proposes to establish, are essential to the prosperity of the Protestant Episcopal Church; and he *resolved to devote to these objects*, as soon as a favorable opportunity should offer, whatever talents or zeal he might possess. *A purchase was made of some land* in the vicinity of Springfield, New-Jersey; on part of which he proposed to locate the institution." Prospectus, p. 9. The "early period of his ministry," which commenced in the year 1798, cannot well be interpreted the year 1810; that is, only the year preceding his elevation to the episcopate. Long before this time, as is well known, his ardent mind anticipated the plans of his Episcopal contemporaries. And throughout his prospectus, he speaks of himself as the first in "*originating* a theological institution, on principles strictly conformable to the canons of the Church." p. 10.

Let the hallowed zeal of South Carolina be commended—for hers, indeed, is the praise, not only of having felt "with many, in different dioceses," a deep interest in the subject, before May, 1811, but of having adopted in February, 1814, *the first act of a convention* in favor of a General Theological Seminary. Let the due meed of commendation be accorded also to the bland prelate of the South—the venerated Dehon; for it was *he* who introduced, in May, 1814, *the first resolution of the House of Bishops*, calling on all the dioceses to consider "*the expediency of establishing* a Theological Seminary;" and he, too, in May, 1817, submitted *the first resolution of the General Convention*, declaring the establishment of a theological seminary to be *expedient*.* But if the ardent prelate of the North, long before the year 1817, or 1814, or even 1811, "resolved to devote to this object as soon as a favorable opportunity should offer, whatever talents or zeal he might possess;" if at that early period *he* first made *a purchase of lands*, on which he proposed to locate this institution, resolved "to devote to it his *principal attention and labors*;" if in his plan, matured and published in the year 1814, he placed the institution under the patronage and control of the *General Convention*, provided a place among its trustees for *all the Bishops* of the Church, required its trustees to *report to the General Convention*, at its stated meetings, invited theological students from all the dioceses, proposed to receive from any part of our ecclesiastical union moneys to found scholarships, declaring the seminary to be "designed for the benefit of the Church at large in the United States;"—above all, if *he first* made *a general appeal* to Episcopalians, to co-operate in extending "the patronage and the benefits of the institution to individuals, to congregations, and to the Church" in America,—and all this is contained in his prospectus,—let us not refuse honor to whom honor is due.

These are some of the considerations, by which the author of a Memoir of Bishop Hobart may be warranted in stating, that at an early period of his ministry, long before the year 1810, he *originated* the idea, and in the year 1814 he presented to the public *the first plan* of an Episcopal Theological Seminary; and as his proposed institution was designed for the Church at large, to be under the eye and control of the General Convention of the Church, it may on this account, I think, be truly said, that "he laid the corner-stone of the General Seminary."

III. *That Trinity Parish, New-York, is more ancient than St. Philip's, Charleston.*

In the Memoir of Bishop Hobart, it is said of the three associated congregations in the city of New-York, "The most ancient parish in America, it included Trinity Church, founded in 1696, and rebuilt in 1788; St. George's Chapel, (now St. George's *Church*,) first erected in 1752; and St. Paul's Chapel, reared in 1766;—all venerable, and all consecrated by the most inspiriting associations." p. xxxix.

On this subject, your words are: "It is probable that the parish of St. Philip's, Charleston, was more ancient, from the following circumstances. The first Episcopal Church in South Carolina was probably built in 1681 or 2; for Originall Jackson, and Meliscent, his wife, executed a deed of gift, 14th January, 1680—1, which states, that 'being excited with a pious zeal, in consideration of divine service, (according to the form and liturgy of the Church of England,) to be duly and solemnly done by Atkin Williamson, Cleric, his heirs and assigns for ever, in our Church, to be erected upon a piece of ground, have granted four acres of land,' &c. Dr. Ramsay, the historian of South Carolina, makes the date of this church 1690."† p. 123.

The object of inquiry is, "the most ancient parish;" for a *parish* may, and too often does, exist for many years, without a *church*. This, then, is the question started,—Is Trinity *Parish*, New-York, more ancient than St. Philip's *Parish*, Charleston?

At Charleston, certain lands may have been granted, in January, 1680—1, for the erection of a place of worship; but no *parish* there is designated, and it does not appear that one then existed in the colony of South Carolina. With regard to this very grant by Originall Jackson, Dr. Dalcho, the historian of the Church in South Carolina, has himself observed, "Whether it had reference to Charles-Town or *some other part of the colony*, cannot now be ascertained."‡ And the mere fact of such a grant, *if it had* reference to Charles-Town, would by no means make it *probable*, as the review argues, that for this reason a church was actually built there *the next year*. The time when the old St. Philip's Church at Charleston was erected, is acknowledged by Dr. Dalcho to be *uncertain*. Dr. Ramsay supposes it was "*about* the year 1690;" but it cannot be proved that it then existed. The first journals of the Vestry, which would be decisive, have been lost; and the earliest journals now extant, are dated A. D. 1732.§

The first "minister of Charles-Town," the Rev. Atkin Williamson, began to officiate there several years before 1709,—it is not known how long; but it was probably at a period *before any church was erected* or *any parish formed*. In the Jackson grant, he is mentioned as the person, by whom service was *to be* performed, in a church *to be* erected,—it is not known where; but it does not appear that Mr. Williamson was the Rector or Minister of *St. Philip's* Parish.

The second "minister of Charles-Town" was the Rev. Samuel Marshall, who died in 1699. In 1698 he is named in an Act of the General Assembly of South Carolina, and "nominated" by them (*and not by a vestry*,) "minister of Charles-Town, during his life, or so long as he shall think fit to continue in this colony." Could there have been a vestry, or an organized *parish* at this time in Charleston? It may surely be inferred, there was not. The first legislative act, defining the "Parish of St. Philip's, in Charles-Town," and making it a "distinct parish," was not passed until November, 1704.‖

At New-York, on the other hand, a regularly organized *parish*, entitled Trinity Church, was in existence long before this time. The minutes of the vestry, for a hundred and thirty-four years past, are *still preserved*; and extend to a period not less remote than June 28th, 1697. At that time, a church had been built, and the Rev. Mr. Vesey was, within a few months, elected the parish minister. These facts are all established by the Parish Records,—by the History of the Society for the Propagation of the Gospel,—by the Laws of the Colony,—and by various other public documents.¶ And these bear ample witness, that with a vestry, a place of worship in 1696, and a regular pastor in 1697, Trinity Parish, until the contrary can be proved, may claim higher honors of antiquity than her competitor.

In the year 1682, when Colonel Heathcote had command of the militia in this region, including Long Island and Staten Island, he required that in every town they should choose lay-readers, and "pass the Sabbath in the best manner they could, *till such times as they could be better provided*." And he says, "It was unanimously agreed on through the country, to make choice of readers, *which they accordingly did*; and continued in those methods for *some time*."** The earliest date when they were first "better provided," I have not as yet been able clearly to ascertain. But this lay-reading, about the year 1682, may be called the introduction of the Church of England Service in our colony.

That an Episcopal Church in New-York, called King's Chapel, was built previously to the erection of Trinity Church, and stood in the Fort as early as the year 1694, is shown by Lyne's ancient Survey of the city;†† and it is said, (but I have not been able to discover documentary evidence of the fact,) that *in this Chapel*, "*soon* after the surrender of the colony of New-York by the Dutch, in 1664, divine service was regularly performed, agreeably to the ritual of the Church of England."‡‡

It is true, that the Governors of the colony, after the revolution in 1688, were nearly all decided Churchmen, and patrons almost exclusively of Churchmen;§§ we are told of the Rev. Mr. Ennis, of New-York, an Episcopal Clergyman, who, in the year 1689, accompanied Lieut. Governor Nicholson to England;‖‖ and as the city fort was garrisoned with British troops, the religious services of the National Church may have been performed there in the year 1694, at King's Chapel. This, it is said, was the first Episcopal place of public worship in New-York; and the Episcopalians of the city worshipped there. But King's Chapel was not called a parish church, and it is not said to have been appropriated to a *parish* regularly organized.

During the reign of Charles the Second, in the year 1679, a few inhabitants of Boston, Mass. petitioned "that a church should be allowed in that town for the exercise of religion according to the Church of England;" "a church was allowed to be erected;" in the year 1686, a parish was formed; in the year 1689, a place of public worship was built in Tremont-street, and was called King's Chapel; and King William settled on it "an annual bounty of one hundred pounds."¶¶ Formed in the year 1686, the parish of King's Chapel, Boston, if now enumerated among the sisterhood of our Zion, would undoubtedly take the precedence of age. But she has renounced this and far higher titles,—she has forsaken the old paths,—and refusing worship to our adorable Immanuel, God with us, her name is stricken from our roll. A younger sister, therefore, named in honor of that Trinity whom *she* rejects, would now take rank as *the most ancient parish in America.*

Indulging the hope, that your criticisms, Mr. Editor, and the remarks which I have here made, may stimulate inquiry into the early history of our Church, and contribute to the promotion of the sacred cause of truth,

I am yours with great respect,
J. F. Schroeder.

* The authorities for these facts are given by the reviewer.
† See Dalcho's Hist. of the Church in South Carolina, p. 26.
‡ Ibid. p. 26, note.
§ Ibid. p. 27, and p. 116.
‖ These facts concerning the first two ministers of Charles-Town, are stated on the authorities cited in the History of the Church in South Carolina.
¶ Humphrey's Historical Account of the Society for the Propagation of the Gospel, pp. 200—204; the Laws of New-York, 5th. William and Mary, 1693, ch. xxxiii., 4th. Anne, 1705, ch. cxlvi. et al.; Smith's History of New-York, Vol. I. p. 302; Holmes' American Annals, an. 1696, Vol. II. p. 31.
** Humphrey's Account, pp. 33, 34.
†† This survey was made A. D. 1729, while the chapel in the fort yet stood, and twelve years before its destruction by fire, at the time of the Negro Plot, in 1741.
‡‡ Description of the city of New-York, p. 196. *New-York*, 1827.
§§ Wood's First Settlement of Long Island, pp. 52, 53.
‖‖ Smith's History of New-York, Vol. I. p. 93.
¶¶ Humphrey's Account, pp. 7. 39, 312, 338; Holmes' American Annals, an. 1686, and an. 1689, Vol. I. pp. 469. 474.

St. Thomas' Church—Permanent Provision for the Establishment at Green Bay.—The following plan for aiding the Domestic and Foreign Missionary Society, in supporting the station at Green Bay, presents a claim upon public attention for its simplicity, and feasibility in execution. A similar arrangement, without the slightest difficulty, might be adopted by our churches generally.

☞ Green Bay Mission.—At a meeting of the Vestry of St. Thomas' Church, in this city, on Thursday evening, the 12th inst., the Rector having submitted the claims of the Green Bay Mission, and requested advice as to the best way of presenting that important object to the congregation for their patronage, it was unanimously

Resolved, That a sermon be preached, and a collection made annually in this church, in aid of the Mission of the General Foreign and Domestic Missionary Society of the Protestant Episcopal Church, at Green Bay, in the Territory of Michigan.

Resolved, That in consideration of the present urgent necessities of the said Mission, the Rector and Secretary be, and they are hereby appointed a committee to receive such additional contributions, as the members of the congregation may be disposed to make for that specific object.

Extract from the minutes,
Robert Gracie, *Secretary.*

St. Peter's Church.—A meeting has already been held for the purpose of incorporating the new church near the Seminary, the proceedings of which we give this day. We are gratified to observe this promptness, and we cannot but believe, that the gentlemen who have embarked in this undertaking, will be fully sustained in it by the Churchmen of New-York. We are pleased with the designation of the new church; and we must confess our surprise, that the name of St. Peter has hitherto dignified no sacred building of our own Communion in this city.

At a meeting of sundry male persons of full age, worshipping in the chapel of the General Theological Seminary in the city of New-York, assembled for the purpose of incorporating themselves as a congregation of the Protestant Episcopal Church, on Monday the 9th day of May, 1831, at 12 o'clock, in the said chapel of the Seminary, Reuben Spencer was appointed Chairman, and Clement C. Moore, Secretary. Clement C. Moore and Wm. Norwood were appointed the persons to certify, with the Chairman, the proceedings of the meeting.

The following Churchwardens and Vestrymen were elected, viz:

Reuben Spencer and Clement C. Moore, Churchwardens. John Hinton, James N. Wells, Wm. R. Cooke, Wm. Flower, Francis Babcock, Theodore Cadle, Seth Davis, Caleb S. Ives, Vestrymen.

Resolved, That Tuesday in Easter-week be the day of annual election of Churchwardens and Vestrymen.

Resolved, That the style of the corporation be, *The Rector, Churchwardens and Vestrymen of the Protestant Episcopal Church of St. Peter, in the city of New-York.*

Reuben Spencer, *Chairman.*
Clement C. Moore, *Secretary.*

WASHINGTON COLLEGE, HARTFORD.

To the Editor of the Churchman.

As the paragraph relative to Washington College, contained in your last paper, may have fallen under the observation of some of your readers, to whom a more particular account of the institution may be acceptable, I send you the following statement, which I hope may be deemed worthy of insertion.

1. It has been in operation about seven or eight years. $58,800 have been contributed towards its endowment and support; between $30,000 and $40,000 of which, were raised in the city and neighborhood of Hartford, and the remainder within the diocese of Connecticut.

2. It has held *four* Commencements, at which *sixty-four* young men have been graduated; of whom *twenty-two* are either in orders, or candidates for the ministry, in the Protestant Episcopal Church. Of those designed for the ministry, *sixteen* indigent students have been assisted by the College, by the relinquishment of one half the amount of their annual bills. Upwards of *twenty* of the present students, are known to have their thoughts directed to the ministry in the Church.

3. Its bearing on the General Theological Seminary, established in this city, is important. Out of *thirty-six* students who have entered that

institution, since December, 1828, *thirteen* were graduates of Washington College; and it is well known, that the influence of the President, (the Rt. Rev. Bishop Brownell) and of the rest of the Faculty, is *uniformly* exerted in favor of the General Theological Institution.

4. A written testimonial of the importance of Washington College to the Theological Seminary and the Church at large, has been furnished by the Right Rev. the Bishop of New-York, of which the following is an extract:

"It has afforded, and is affording peculiar facilities to young men, in the studies preparatory to a course of theology; and has furnished a large number of students to the General Theological Seminary, and among them some of the most promising."

The testimonial of the Rev. Dr. Wainwright is to the following purpose:

"From a knowledge of the valuable influence that Washington College is exerting in bringing well qualified and pious young men into the ministry of the Church, I have no hesitation in expressing a deep conviction, that it has peculiar claims upon the liberality of Churchmen, at this period, when its necessities for pecuniary assistance are very pressing."

5. The diocese of Connecticut has, hitherto, furnished a large number of Clergymen, of the Episcopal Church; and should the College receive the liberal support to which it is entitled, it is believed that no literary institution in the country will contribute in an equal degree, to the supplying of candidates for the ministry.

6. The economy with which its financial concerns are managed, may be estimated from the fact, that the whole amount of salaries paid to the President, Professors, and Tutors, is $3,170 per annum.

7. A debt of about $10,000 has been contracted, which, although not enough to endanger immediately the existence of the institution, is sufficient to embarrass its operations. This, it is now attempted to liquidate.

8. By a vote of the Trustees, any individual, or company of individuals, making a donation of $1,000, may found and name a scholarship, with the privilege of nominating the beneficiaries, who shall be entitled to the remission of college expenses to the amount of $60 per annum., this being the amount of the ordinary charges for tuition, room-rent, use of library, and occasional assessments.

Any individual, or company of individuals, making a donation of $500, may found and name a scholarship, with the privilege of designating the beneficiaries, who shall be entitled to *tuition* at the College, gratis.

Any individual making a donation of $100, may have the privilege of sending a student to the institution, who shall have the full tuition of the regular four years' course, without any charge for the same.

The Trustees of Washington College have directed the following information to be printed and distributed, in answer to the inquiries which are frequently made in relation to the present state of the institution, the terms of admission, course of studies, expenses, &c.

The College is situated on elevated ground, about half a mile from the city of Hartford. There are two handsome edifices of stone; the one 150 feet long, and four stories high, for the residence of students; the other, 87 feet long, 55 feet wide, and three stories high, containing the chapel and all necessary public rooms.

A good Library has been obtained; and the Rev. Dr. Jarvis has very generously deposited his valuable collection of books in the institution, for the use of the students. The College has competent apparatus for illustrations in the departments of Natural Philosophy, and Chemistry, and a valuable Cabinet of Minerals to facilitate the study of Mineralogy. A spacious Botanical Garden is also connected with the institution, with a green-house, and hot-house, for the preservation of exotic plants.

The proper collegiate course of each student will be as follows, viz.—For tuition, eleven dollars per term; for room rent, three dollars and fifty cents per term; for the use of the library, one dollar per term; for sweeping rooms, ringing the bell, fuel for recitation rooms, and printing, two dollars per term. Besides the above, there will be occasional assessments for damages, extra printing, or other common expenses.

No Commons are established, as it is preferred that students should board in private families, contiguous to the College. Boarding may be had, in such families, at from one dollar and twenty-five cents, to one dollar and seventy-five cents per week.

The students reside in College, and provide for themselves bed and bedding, furniture for their rooms, fire-wood, candles, books, stationary, and washing. Books and furniture may be sold, when the student has no further necessity for them, at a moderate reduction from the original cost.

The Trustees have authorized the President and Standing Committee, to make an abatement in the bills of necessitous students.

In regard to all moneys and expenses the following provisions of the college laws must be strictly complied with:—

"To prevent extravagant or improper expenditure by the students, all moneys designed for their use, shall be placed by their parents or guardians, in the hands of the College Bursar, who shall superintend their expenses with a parental discretion. No student may purchase any thing without his permission. All necessary articles for the students' use are to be paid for by the Bursar, who shall keep a correct account with each student, of all receipts and expenditures on his behalf, and shall receive a fixed salary for his services; and he shall charge each student with three per cent. on all moneys so disbursed, and pay the same into the college treasury. If any student shall receive any money which does not pass through the hands of the Bursar, he shall be liable to dismission from the institution."

The Annual Commencement is held on the first Thursday in August; after which there is a vacation of six weeks. There are two other vacations in the year; one of two weeks, commencing the Thursday before the 25th of December; and the other of three weeks, commencing the Thursday before the 20th of April.

Contributions may be left at the residence of Henry Cary, Esq. 34 Laight-street, Hudson Square.

[For the Churchman.]

Mr. Editor,

In the communication of your correspondent, "H. N," in a late number of the Churchman, it is, among other things, remarked in reference to what came under his observation, in "the Country Parson's Study," "that he was sorry to see in one corner, four copies of the volumes of the Standard Works, issued by the New-York Protestant Episcopal Press." And in a conversation with "the parson" in relation to the circulation of these invaluable works, it is assigned to him as a reason for not doing so, that "people do not like to have these things *forced upon* them," &c.

Permit me, Mr. Editor, to express my unfeigned sorrow and regret, that any clergyman should feel that he transcended in the slightest degree, the proper limits of his duty, as a man and Christian minister, when he urged upon the members of his congregation, in strong and emphatic terms, the careful perusal of such works as "Leslie on Deism," "West on the Resurrection," and "Sumner's Apostolical Preaching." Next to the word of God itself, what more powerful weapon of defence against the infidel, and gainsayer of the truths of our holy religion, than are the two former; and what more clear, luminous, and convincing exhibition of those truths, than the latter, could any Christian minister put into the hands of his parishioners? Would any pious clergyman who rightly estimated the high responsibility of his office, consider himself as "forcing these things" upon the attention of his people, when he pressed home upon their consciences the infinitely important truths and duties of the Gospel? Afraid to urge upon his people that which it concerns them most to know—that which all should know—which it is the manifest duty of every clergyman to teach? I cannot but hope, that there are but few among our reverend clergy, whose timidity can so far obscure their views of duty. I say this, sir, not so much in reference to the Standard Works, as a general remark, applicable to every legitimate and proper means for increasing religious knowledge, as well as religious principles and feelings. The clergy labor under a most egregious error, if they suppose that the laity generally, are as well pleased with a cautious, timid policy, as with a warm, feeling, energetic mode of acting. Which of the two clergymen pursuing these opposite courses, think you, Mr. Editor, will be most successful in the accomplishment of any religious object? Which of them will have the most active, zealous, intelligent, and pious people? I need not answer—all past experience answers. I rejoice, sir, that the days of indifference, apathy, and coldness, are passing away, and that a better, and brighter day is dawning upon the Church. I beg, Mr. Editor, that neither yourself, nor your readers, will suppose me an extravagant fanatical enthusiast; far from it, sir; but I believe the Gospel of Jesus Christ to be the truth, the earnest and faithful preaching of which, in connexion with its divinely-instituted ordinances, is the great and effectual, and the only remedy for the otherwise incurable malady of sin, and the only means by which its fatal consequences can be avoided. For one, therefore, sir, I rejoice always when my beloved, respected, pious, and zealous clergyman "forces these things" upon me in such way as to command my attention; I love and respect him the more for it, because it convinces me that he is earnestly seeking the salvation of my soul.

A Layman.

The following communication came to us accompanied by a list of new subscribers to our paper; the *second* furnished by our worthy friend, the writer.

[For the Churchman.]

The Editors of the Family Visiter, in the last number of that paper, speak of the *rapidly increasing patronage* of the Churchman. This cannot but be gratifying intelligence to all who truly love the Church in its primitive purity and excellence; because it must appear obvious, that a periodical of this character, conducted as we have ample evidence that the Churchman will be—with prudence, and ability—will prove one of the best means of guarding the Church from error, of preserving and perpetuating its institutions unimpaired, and advancing the cause of religion, pure and undefiled.

From the attention which I have given to this subject, (and perhaps, too, from the feelings of interest enlisted in its behalf,) I was prepared to receive the information announced by the editors of the Visiter. Indeed, how could it rationally have been expected that we should have received intelligence of a different character, in regard to a religious periodical so long looked for, and so much needed among us. It would, in my view, argue an inexcusable indifference on the part of Episcopalians, were it to be said that such an undertaking must fail for the want of proper encouragement and support. I have yet more confidence in my brother Episcopalians, (especially those in our own diocese, who, in the present case, are more immediately interested) than to believe they will not rightly appreciate this object, so important to themselves, and to the general interests of the Church.

When I witness the religious exercises of others, who discard as unmeaning ceremonies our pure and rational forms of devotion, and when I reflect on the scenes of enthusiasm and irregularity in worship, which are often to be witnessed among them, and which, it must be believed, are the natural consequence of a departure from *the good old paths*, I cannot but feel an increased attachment to our own institutions, and value more highly, the inestimable blessings which, as Churchmen, we enjoy. And what can so effectually secure to us these blessings, and guard us from the errors to which others are exposed, in the proper discharge of our religious duties, as a watchful attention to whatever may tend to lessen our regard for the peculiar characteristics of the Church. It is from considerations like these, in the conscientious discharge of duty, that I am led to use my exertions to increase the circulation of a paper devoted to the interests of the Episcopal Church, and bearing for its motto, "Evangelical truth—Apostolic order." And my design was, on the present occasion, to make but a single remark, and that, in relation to the annexed list of subscribers to the Churchman.

A Layman.

R——, April 28th, 1831.

[For the Churchman.]

Mr. Editor,

I attended the meeting held in Easter-week at Christ Church. Please permit me, sir, to express the satisfaction I feel in contemplating the good that may, by the blessing of God, grow out of that meeting. I heard it announced from the desk with joy—I heard the addresses, full of warmth in the cause of Missions, from the mouths of many that stand up daily in the service of their Master—and I found, blessed be God, a unity of feeling in the matter; all will unite in sending the Gospel to the Indians.

Now, sir, to me this a great cause for rejoicing. A united effort of our Church ministers! I feel, sir, that the work, though but begun, is accomplished; for a blessing will surely follow a union of Christians to fulfil the commands of their Head. I believe, sir, that if the clergy would really come to an understanding on this subject, and be united in every effort to advance the cause of Christ in our Communion, that we should see the Church spreading through the states with rapid strides—giving the finishing stroke to the already expiring embers of prejudice; and should cause many to pray "that all who profess and call themselves Christians, may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life;" bringing them to acknowledge the Book of Common Prayer to be a *common friend* unto all, and to embrace it, and ever hold it fast, as containing words in which they can unite in spirit and in truth, before the throne of grace. And with unity of Christian feeling, piety must increase, and piety will beget a missionary spirit. Show me the man that loves his Saviour, and would withhold the Gospel!

If these remarks are worthy of a place in your columns, please insert them, and oblige

A Subscriber.

(Communicated for the Churchman.)

Mr. Editor,

Permit me to notice what I esteem a theological error, in the lines, contained in your third number, to the memory of Bishop Hobart. The author says, that the angel

"—pointed where e'en death is found
A smiling cherub born of God."

Now, sir, it appears to me that death is the consequence of sin, and cannot be called a "*cherub born of* God." Old School, [Jr.?]

[Communicated for the Churchman.]

Mr. Editor,

I have been reading Bishop Chase's "Defence of Kenyon;" and while I acknowledged the justice of his statements, and sympathised most sincerely in the sorrows of the kind-hearted Bishop, I could not escape from a somewhat ludicrous impression, produced, in one or two instances, by very singular mistakes of the printer. I have thought it not amiss to suggest them to you, to serve as a warning to all gentlemen of the type, against the like blood-thirsty murdering of the king's English and the parson's Latin. They are as follows.

"Mr. West then answers—yea, 'like the mother of Cicero! looking out of the window;' 'he returned answers to himself.'"

The "mother of Cicero" a Scripture character!

"O, most wise printer! O, most learned sir!"

The unfortunate Sisera, who fell beneath the hand of Jael, the wife of Heber the Kenite, was altogether forgotten by the man of ink, in his ardor to call up before the classic citizens of the west, the image of the mighty orator, who once shook the capitol of Rome.

Again—"But what shall we say to his adherents? They are men of probity; yet we behold them so far led astray by this man, as to encourage him," and give their "*impromptu*"—*their written sanction to print*, &c. Three mathematical gentlemen giving a poetical "Impromptu"! when Mr. West only asked for a plain prose "Imprimatur"! Zoilus Malacrowther.

☞ The Secretaries of our different Conventions will confer a favor by forwarding their Journals to "The Churchman," Office of the Press, 46 Lumber-street, New-York.

Missionary Paper.—The last periodical paper of the Domestic and Foreign Missionary Society, contains a variety of important intelligence. One or two extracts are given in our present number. We must confess, with all due deference to the better judgment of our superiors, that we should have preferred a different print for the frontispiece.

American Christian Expositor.—This is the title of a new religious periodical, to be published monthly, and conducted by Alexander M'Leod, D. D. It is well got up, and we have no doubt it will be ably sustained. It is published by H. C. Sleight, Clinton Hall.

☞ We understand that the Rev. Mr. Creighton, Rector of St. Mark's Church, in this city, who has been in Europe during the past year, arrived at this port from Havre, on Wednesday last. His renovated health gives a double charm to this return to his native land.

☞ The Right Rev. Bishop Onderdonk left this city on Monday morning last, in order to attend the Anniversary of the Domestic and Foreign Missionary Society, at Philadelphia.

DIED.

At Philadelphia, on Wednesday the 11th inst., in the fifth year of her age, Helen, daughter of the Right Rev. H. U. Onderdonk.

INTELLIGENCE.

The Right Reverend Nathaniel Bowen, Bishop of the Protestant Episcopal Church in the Diocese of South Carolina, sailed from Charleston on the 27th ult. in the ship Lady Rowena, for Liverpool; he is accompanied by the Rev. Paul Trapier; and visits Europe for the benefit of his health, impaired by his assiduous attention to the duties of his sacred office.—*Post.*

Confirmation.—On Good Friday, a Confirmation was held by the Right Rev. Bishop Moore, in Christ Church, Richmond, Virginia, when sixteen persons received that rite; all of whom are now communicants of the Church—seven received the Sacrament of the Lord's Supper for the first time, on the ensuing Sunday.

SUMMARY.

Mr. Editor—I attended the services performed at the consecration of the new Church in Amity-street, (St. Clement's) on Thursday last, and wish to say, in this public manner, how much I was gratified by all that I saw and heard. The church is a neat, commodious edifice, about 90 feet by 64, including a vestry room and towers, with a gallery and basement room. The arrangement of the desk, pulpit, and chancel, is peculiarly convenient for the respective services to be there performed, and the beautiful communion table is the admiration of all who see it. There was a fine effect produced by the solemn music of the orchestra, where the choir of St. Thomas's Church very kindly volunteered their services. The organ which the vestry have purchased is the same sweet-toned instrument which has supplied that Church, and it appears to possess sufficient power for the edifice which it now occupies. How animating a spectacle was it, Mr. Editor, to see our Bishop, surrounded by so large a number of Clergymen, and such a respectable assembly of citizens, offering up to the Almighty this new house, to be consecrated to those holy acts and services which are the best security of a nation's prosperity, as well as the most enduring ingredients for human happiness. I hope the congregation of St Clement's will realize more than they anticipate in the disposal of their pews on Monday next.—*Evening Post.*

Honorary Degree.—The degree of D. D. was conferred on the Rev. William A. Clark, Rector of All Saints' Church, New-York, and on the Rev. William Cooper Mead, Rector of Trinity Church, Philadelphia, on the 3d ult. by Allegheny College, Pennsylvania.

Alumni of Columbia College.—Yesterday the Alumn of this ancient College held their annual meeting. An anniversary discourse was delivered before them, and a respectable audience of ladies and gentlemen, in the College Chapel, by Dr. Manley. The orator discussed with ability various topics connected with scientific education, and closed with a feeling tribute to the memory of two of the most efficient and zealous friends of the College, whose loss she had mourned during the last year, the Right Rev. Bishop Hobart, her senior trustee, and Dr. Watts, late President of the College of Physicians, one of her most distinguished sons. After the oration the Society of the Alumni proceeded to the choice of officers for the ensuing year, when Colonel Robert Troup, one of the very few surviving ante-revolutionary graduates, was elected President, and Edward P. Livingston, Edward Laight, John T. Irving, and Hugh Maxwell, Vice Presidents.

At six o'clock a large party of the Alumni, with the President, Professors and officers of the institution, dined together in the College Hall—Gen Laight presiding, assisted by G. C. Verplanck and Hugh Maxwell as vice-presidents, and the evening was spent with great hilarity in the recollection of former scenes and the enjoyment of friendship and festivity.—*Post.*

We are informed that the Hon. Charles Fenton Mercer is expected to deliver the Oration, and Charles A. Alexander, Esq., the Poem, before the Rho Beta Mu Society of the Virginia Theological Seminary, at its next anniversary. This will take place in St. Paul's Church, Alexandria, on the second Thursday of July next.

We are much gratified to learn that the trustees of the Sailor's Snug Harbour, have purchased a site on Staten Island, 120 acres in extent, for the purpose of erecting an Asylum for poor and worn-out seamen. The place is near the mouth of the Kills, and commands a view of the Bay. The buildings, it is said, will be commenced immediately, and will be put in readiness to receive fifty invalids during the present season. The site is a fine one, enabling the worn-out mariner, for whom it has been selected, to look out upon the departing and the returning sails of our great commercial metropolis.

The Rev. Stephen Olin, was appointed Professor of Belles Lettres in the University of Georgia, at a meeting of the Trustees, on the 5th ult.

Missouri.—The Rev. Mr. Corson was appointed in March last, a Missionary to this State, to labor in St. Louis, and its vicinity. He is, no doubt, by this time, engaged in the peculiar duties to which he has devoted himself.—*Missionary Paper.*

Tennessee.—From the report of the Rev. G. Weller residing at Nashville:—

December 6, 1830.—Since my last report to you I have been constantly engaged in parochial duty, and may humbly trust that my feeble labors have been accompanied by the blessing of the great Head of the Church.

Of the individuals to whom I have administered the rite of baptism, one was a young lady, of respectable connexions, who had been led, as I humbly trust, by God's grace, to rank herself among the professors of Christ's religion, and whose life and example I have reason to hope, will be influential in bringing others to the same happy determination. Another was a lad of about 13 or 14 years of age, of infirm constitution, and who, a few days afterward, died. The lad strayed from curiosity into our hall of worship, and was interested in our services. He next entered our Sunday School, and was, from that time till his death, one of the most attentive worshippers and hearers that I have known. Attracted by his attention and his appearance, for he was a cripple, I spoke with him, and soon became attached to him. His last hours were tranquil and resigned. Young as he was, he appreciated the hope in a Saviour, and expressed his gratitude for the Sunday School, *where*, he said, *he had obtained his first knowledge of the religion of the Gospel.* About the same time with himself his father became an attendant on our worship, and though not yet a communicant, I have much reason to believe that he will soon be found in the *way of holiness, and yielding the peaceable fruits of righteous.* Two Sundays since, I publicly baptized his *six* younger children.

Two of my communicants are young candidates for holy orders, and are both engaged in teaching, in this place.

The past year has not been without its trials to me. It was no light one to remove a family large as mine to such a distance. By the mercy of God, however, it was accomplished without injury, and with little discomfort. There were many fears, too, inseparable from such an undertaking, under such circumstances, but all were graciously removed, and I look back upon the past year, at its termination, as the most useful of my life, more blessed with the favor and presence of God, and with satisfaction and enjoyment, than, perhaps, any other. If it should please God to continue these to me, I shall have much cause for gratitude to him.—*ib.*

Wants of the Church at St. Augustine.—Information is respectfully communicated, that the Episcopal congregation at St. Augustine have recently applied to the Executive Committee of the Domestic and Foreign Missionary Society for a few hundred dollars to aid them in fitting up the interior of their house of worship. The present state of the Society's funds would not justify the Committee in complying with this request. They have, however, promised their brethren at the South to make an appeal to the members of our religious community in their behalf: and would now most earnestly solicit all who are desirous of seeing the borders of our church enlarged, and the kingdom of the Redeemer extended, to contribute according to their ability for the relief of this branch of our beloved Zion.

Nothing seems now to be wanting towards the permanent establishment of our services in that region but the completion of the church edifice. And seeing that the sum which is required for this object is so comparatively small, it is hoped that none who have it in their power will refuse to give something towards its accomplishment.

Donations will be thankfully received by Mr. Jacob Lex, Treasurer, No. 283 Market-street.—*Ep. Recorder.*

Candor and good feeling.—At a time when many efforts are made to bring the doctrines and services of the Church into reproach, and in a part of the country where not a few think they are "doing God service" by abusing the worship of an apostolic communion, it is highly gratifying to record such liberal and kind remarks as the following. The widely circulated and ably conducted paper of the Methodist Church, *The Christian Journal and Advocate and Zion's Herald*, published weekly in the city of New-York, in noticing the commencement of *The Churchman*, says:

"So far as 'The Churchman' shall devote itself to the propagation of what is really 'evangelical truth and apostolical order,' we heartily wish it success. The Protestant Episcopalians form a very respectable and influential portion of the citizens of New-York state, as well as of other states in the Union; and the pure principles of the Gospel operating experimentally and practically upon them, and those who may be indirectly associated with them in the services of the sanctuary, must be productive of the most benign and beneficial results.

"To those who are acquainted with the excellent liturgy of that Church, we need not say that a purer vein of evangelical truth and fervent piety cannot be found in any human composition, than is found in the prayers, the collects, and other portions of its Book of Common Prayer. We cannot therefore conclude the present article better, we think, than by saying that we most devoutly pray that 'The Churchman' may be instrumental in conducting thousands to the experience of what is prayed for in that part of the communion service which says, 'Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may *perfectly* love thee, and worthily magnify thy holy name, through Jesus Christ our Lord.'"—*Auburn Gospel Messenger.*

Correspondence between Highbury and Princeton Seminaries.—In the New-York Observer, is published a letter from the students of Highbury College, a Dissenting Theological institution near London, in reply to a letter from the students of the Theological Seminary at Princeton, N. J.—We are not disposed to criticise the style or general tone of this letter, though were we to express our opinion of the spirit which dictated it, we think we have a pretty sure index to point us to a safe result in some of the statements it contains, purporting to be statements of facts. A correspondence of this kind, we should suppose, might be made interesting as well as useful, in kindling a burning zeal and in provoking a holy emulation in studies preparatory to entering upon the sacred office. In the letter, however, to which we refer, there is, we think, a degree of formal coldness, well comporting with the following statements, too inaccurate, we should think, to arise from mere carelessness. The letter says that, "according to the statement given last year, there were in England, 9,983 Episcopal congregations, and 6,422 Dissenting congregations." It adds that the amount of subscriptions in the United Kingdoms to the Episcopal Missionary Societies for 1829, were 67,523*l.* 18*s.* 6*d.*, about $300,000. To the dissenting Missionary Societies, 90,010*l.* 5*s.*, or about 400,000 dollars."

Now for the year 1829, we believe the expenditures of the three principal Societies, supported exclusively by the Church in England, and whose efforts are directed to the extension of a knowledge of the Gospel, were as follows:

The Church Missionary Society,	$210,236 00
The Society for Propagating the Gospel,	184,686 00
The Society for Promoting Christian Knowledge,	321,838 00
Episcopal Watchman of March 26.	$716,760 00

Philadelphia Bible Society.—The anniversary of this Society was held in the Tenth Presbyterian Church, on Wednesday evening last. The Right Rev. Bishop White, President of the Society, presided, and opened the meeting with prayer.

The Report was read by the Rev. W. T. Brantly, of the Baptist Church. It exhibited a favorable statement of the affairs of the Society, and of the good accomplished by its efforts.

On motion of the Rev. S. H. Tyng, seconded by the Rev. Mr. Perry, it was

Resolved, That the report now read, be printed.

On motion of the Rev. Mr. Winchester, seconded by the Rev. G. W. Ridgley, it was

Resolved, That the present vigorous and prosperous operations of Bible Societies, call for gratitude to God.

The meeting was numerously attended, and was addressed by the Rev. gentlemen who moved and seconded the resolutions. We should be pleased to give an outline of their remarks, and a fuller account of this interesting meeting, did our limits permit. We intend giving some information of the proceedings of the Society when the report is printed.

Donations.—The late Hon. James Lloyd bequeathed $5,000 each to the Asylum for Indigent Boys, and to the Female Orphan Asylum, in Boston.—*Post.*

The Moravian congregation in the Danish West Indies number 10,000 negroes, who profess faith in Christ. In the British West Indies, they have 15,000 members.

John S. Thompson, pastor of the First Universalist Church, in Charlestown, Mass., has published his recantation of Universalism, as contrary to the Holy Scriptures and to the belief of all enlightened nations, and as incapable of producing any moral or religious reformation.

Gospel Messenger.

The proceedings of a meeting of colored persons lately held at Washington, are given in the National Intelligencer of the 4th inst. The meeting was called for the purpose of expressing the views of the colored citizens of Washington on the objects and policy of the American Colonization Society. The following are the two first resolutions, which, it is stated, were adopted nearly unanimously:

Resolved, That this meeting view with distrust the efforts made by the Colonization Society to cause the free people of color of these United States to emigrate to Liberia, on the coast of Africa, or elsewhere.

Resolved, That it is the declared opinion of the members of this meeting, that the soil which gave them birth is their only *true and veritable home*, and that it would be impolitic, unwise, and improper for them to leave their home without the benefits of education.

The National Intelligencer, in publishing the proceedings of this meeting, says—"Their first and principal resolution is based upon an erroneous assumption. The Colonization Society is *not* "making *efforts* to *cause* the free people of colour to emigrate to Liberia, or elsewhere." The Society desires to see those go who like it, because they know that those who go are going for their own good. But they make no efforts to *cause* them to go beyond providing the means of transporting, for the present, such emigrants to Liberia as are unable to defray their own expenses, though desirous of going. In our opinion, they who do go take the only road for them to equal rights and liberties, to competence as the fruit of industry, and, of course, to comfort and content."—*Post.*

In the course of a lecture lately delivered at the Royal Institution, London, on some of the recent improvements in the manufacture of paper, Mr. Cowper, the lecturer, observed that the Bible Society expended between 50,000*l.* and 60,000*l.* annually on paper and printing; the Tract Society frequently printed upwards of 400,000 copies of a single tract; other societies for the diffusion of knowledge printed of each number of a series as many as 20,000; and of the new edition of Sir Walter Scott's Tales, the almost incredible number of about 1000 volumes were printed in a day.—*Post.*

ACKNOWLEDGMENT.

New-York, May 9th, 1831.

The subscriber, as Treasurer of the "Auxiliary Missionary Association of St. Luke's Church, New-York," acknowledges the receipt, from several members, of that congregation, in aid of the *Green Bay Mission*, of $155 00

Henry Ritter,
10 Cornelia-street.

Letters received at the N. Y. P. E. Press, from May 4 to May 11.

J. Chrystie—James W. Goff—J. W. Wright, Esq.—Rev. G. S. Coit—S. Sprague—J. W. Shelton—Rev. Jas. D. Carder, 3—Rev. G. W. Freeman—W. Stavely—J. B. Bryan, P. M.—J. N. Whiting—S. L. Hyde—T. B. Lippit—Joseph Logan—Alvah Sanford—H. Moss—Curtius H. Cable—Rev. A. Empie, D. D.—Salmon Hall—Rev. Edward Ballard—Rev. David Brown.

List of Books sent from the N. Y. P. E. Press since last notice—and up to May 11.

S. Babcock & Co. Charleston, S. C., 1 box, per Niagara.

B. R. Smith, care of S. Babcock, 1 parcel, do. do. in same box.

Kenyon College, Gambier, Ohio, 1 box, per Troy and Erie Line, per Towboat Advance.

R. T. Thom, Fredericksburgh, Va., 2 paper parcels, per schooner Hope Susan.

J. & J. Peck, Flushing, per steam boat, 2 parcels.

H. Hinman, Auburn, 1 parcel, left at Atlantic Hotel.

Miss A. M. Inglis, Newbugh, N. Y., 1 parcel, per steam boat Wm. Young.

E. Platt, Troy, N. Y., 1 parcel, per tow boat.

H. & F. J. Huntington, Hartford, 1 parcel, per sloop Orbit.

Starr Hoyt, Bridgeport, Conn., 1 parcel, per sloop Fame.

W. C. Lord, Wilmington, N. C., 1 paper parcel, left at 105 South-Street.

Rev. C. Smith, Mill River, Conn., 1 paper parcel, left at B. Osborn & Co.'s, Peck Slip.

J. F. Shores, Portsmouth, N. H., & Samuel Colman, Portland, each 1 package, left at 26 Coenties Slip.

Miss Parker and Miss Croes of New-Brunswick, N. J. each 1 package, left at Mrs. Dunhams.

ST. THOMAS' CHURCH.

Persons wishing to hire Pews in this Church are requested to apply to David Hadden, 61 Pine St., C. N. S. Rowland, 45 Water St., Wm. H. Jephson, 13 Bond St., Robert Gracie, 20 Broad St.

One of the Committee will attend at the Church this afternoon (Saturday) at 4 o'clock.

May 14. 4w

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May, 1831.—tf.

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INGRAHAM'S MAP OF PALESTINE.

This valuable work is for sale at the Depository of the General Protestant Episcopal Sunday School Union, No. 46 Lumber-Street, New-York. The following extracts from Reviews will show the estimation in which it is held by those best qualified to judge of its value. "The large and elegant Map of Palestine, which has been three or four years in preparation by Mr. Joseph W. Ingraham, is at length published. We had read two or three flattering notices of this work, published in the weekly papers, in anticipation of its appearance, and were disposed to form a high opinion of its plan and execution; but we must confess that after all the flourishing announcements that ushered it forth, we were not prepared for an engraving so far superior to the maps we have been accustomed to see; nor for an amount of labor so much beyond what is usually comprised in the area of a few square inches." "The American Map, we are proud and happy to say, is in every respect superior to the English, imbodying a mass of information with regard to the Holy Land which has astonished, instructed, and delighted us. Mr. Ingraham's Map and pamphlet are invaluable companions to the sacred volume. No Christian family should be without them."

WHAT IS NIGHT MY MOTHER ?

[For the Churchman.]

WHAT is night, my mother ?—'Tis darkness stealing,
Faint as a shadow, o'er the rest of day;
And bringing a subdued and hallowed feeling,
Aye as our thoughts through dreamy regions stray;
And a sweet calmness o'er the mind diffusing,
Dearer than earth's alluring, brilliant joy,
Though every sense of grief and sorrow losing!
May life be calm as night to thee, my boy!

What's the moon ?—'Tis another brighter world,
Where angels make their holy dwelling place;
Where no unholy thought is ever stirred,
And every song doth echo love and peace.
Those who their weary course on earth have run,
Subject to sorrow and corroding care,
In that calm sphere, a holy rest have won:
Such blessedness, in portion, may'st thou share!

Mother, I'll go there now! I long to see
The happy angels with their silvery wings,
And hear their song. How happy must they be
'Mid such bright scenes and with such lovely things!
The green trees and the flowers I love so well,
There never fade nor die—but constant grow
More beauteous to the eye and sweet to smell!
Come, mother, to this bright place let us go!

Would'st thou then die, my child, my blessed one?
Would'st be content to leave thy flowers, and all
That thou dost love; all thou hast cherished long;
The birds that know and answer to thy call?
Wilt thou be willing to lie down to die,
And let them place thee 'neath the green turf sod,
Where thou hast gambol'd 'neath the summer sky,
And where thy little foot so oft hath trod?

Yes, mother! I would even leave them all!
The birds, the flowers my soul hath held so dear;
The wood where I have played—to all farewell!
For that bright world above,—where no sad fear
Comes o'er the gladdened soul to wake its care!
Would I not go to that—and *joy to die?*
There all is rapture—all is bright and fair,
And tears are wiped from every weeping eye.

LILLIAN.

[For the Churchman.]

THE GOSPEL TRIUMPHANT.

"The kingdoms of this world are become *the kingdoms* of our LORD and of his CHRIST." "Alleluia: for the LORD GOD omnipotent reigneth."

THE day has dawned, the day of Gospel light;
Through heaven's blue arch the mighty angel flies;
Triumphant shouts resound from Zion's height,
And clouds of incense from her altars rise.

The glorious "Sun of righteousness" appears;
JEHOVAH's sceptre conquers all its foes;
Salvation! greets the wretched Pagan's ears,
And sterile deserts "blossom as the rose."

See from afar! on India's burning sands,
The ransom'd millions own him "LORD of all;"
Benighted regions, girt with icy bands,
In speechless wonder at his feet do fall.

Arabia's crescent yields to Bethlehem's star;
The Gospel trumpet cheers them with its sound:
The servile progeny of Ham "from far,"
And faithless Israel have their Saviour found.

From north and south, from east and west they throng;
Nature herself unites to swell the strain;
Creation loud proclaims redemption's song,
And heaven and earth behold Messiah's reign.

J. D. JUN.

THE ESSAYIST.

Qui miscuit utile dulci.

THE MONTH OF MAY.

THE return of this pleasant month, affords to the contemplative mind, a profitable theme for serious reflection. How illustriously is the wisdom and beneficence of the Creator displayed at this most interesting season of the year. Beauty and loveliness pervade the face of nature. The vivifying influences of the sun are felt; and both animate and inanimate creation are exhilarated by his enlivening rays. The hills and the valleys, which a short time ago presented an aspect of distress and sterility, are clothed with the richest verdure. The joyous meadows are decked with vernal bloom; and the leafless branch, and apparently withered trunk of the forest, are decorated with fragrant blossoms. The flowers exhibit a thousand beauteous tints and varied hues, and every thing around us proclaims the surpassing excellence of an Almighty hand. Millions of insects are wakened into newness of being. The melody of the feathered tribe is heard; and even the beasts of the field, celebrate the praises of Him, "who openeth his hand and filleth all things living with plenteousness."

Let us survey the charming scene, and behold in every lineament the beautiful transcript of our Creator's love. To the believer in JESUS, these living hieroglyphics unfold inexhaustible subjects for meditation and praise. The comfort which he experiences, and the grateful emotions which possess his mind when he looks abroad upon them, are unknown to carnal minds. The renewal of the face of nature, reminds him of the mercy of that Being, "who hath quickened him from the death of trespasses and sins." Once, like the dreary winter, he manifested neither life nor growth—he possessed neither life nor beauty—the songs of Zion were never heard from his lips. The culture of his Creator had been bestowed upon him in vain—he yielded no increase, but was like the barren heath in the desert. But the glorious Sun of Righteousness hath arisen upon him, with healing in his wings—the dearth of winter is dispelled—the blossoms of Divine grace appear, and he is bringing forth fruit unto holiness. And while he reflects upon this moral renovation, he anticipates the dawn of an eternal spring, where his happiness will be refined and consummated.

The spring is also a beautiful emblem of *the frailty of human life*. The longest duration of life is like a day in spring. Its beautiful and animating scenes soon become changed. The genial sun, after having arisen in splendor, frequently becomes obscured, and storms and tempests ensue. The flowers which adorn our gardens, and give to nature so much diversity of form, soon wither and perish. The blossoms which shed forth such refreshing odors, soon lose their fragrance, and are blighted. The scythe of time destroys them all. Such, also, is the duration of life. "All flesh is grass, and the glory of it as the flower of the field." How many, after having attained to the spring of life, are removed from their sphere of action. The sun of their earthly happiness is beclouded—their charms are blighted, and the crimson tide of youth, which promised a succession of many years, ceases to flow. Thus, "the days of man are as the grass of the field"—"in the morning it is green and groweth up, and in the evening it is cut down, dried up, and withered." But the uncertainty of life does not discompose the Christian, or diminish his enjoyment. He knows that he has here no continuing city, and that "when the earthly house of his tabernacle is dissolved, he has a building of GOD, an house not made with hands, eternal in the heavens."

Lastly, the spring i emblematical of *the general resurrection*. During the winter, every thing is in a state of torpor and apparent death. But on the approach of spring, resuscitation commences, and nature arises out of sleep. By the mysterious operation of GOD, her substances dilate themselves into all their multiformity; and daily increase in beauty and strength. So will it be with those who sleep in JESUS. That Almighty power which formed them originally from the dust, will reorganize and reanimate them. Thousands of generations will arise into being, as the flowers of the spring, and flourish in immortal bloom. "What is sown in corruption, is raised in incorruption; what is sown in dishonor, is raised in glory." Thus can the saints of the Most High look forward to the day of their eternal deliverance, when they will experience those ineffable delights, which no mortal eye hath seen, nor ear heard, nor the heart of man conceived.

Various other subjects connected with these, present themselves, from the contemplation of which, we may derive instructive lessons. Nothing, perhaps, contributes more to expand our minds, and excite us to gratitude, than a careful study of the great volume of Nature.—It leads us up to Nature's GOD, and prepares us for that happy period, when the soul, released from its tenement, shall ascend into the heavens, and join the angelic choir in songs of everlasting praise.

J. D. JR.

[For the Churchman.]

SUPERNATURAL AGENCY.

Mr. Editor,

IN my judgment, there is much *true philosophy* in the following well written paragraph—far more than in the would-be lofty speculations of men who are willing to discard all notions of external interference in the regulation of the workings of the mind. I subjoin as an illustration of its principles, an extract from an extremely interesting little narrative of the life and death of a child, by its pious and intelligent mother. The dream which she relates, is unquestionably susceptible of most satisfactory explanation, by reference to the known laws of association in thought. To my mind, it is equally unquestionable that the bereaved mother was right in supposing those laws to have been employed in her case, in special answer to prayer, by the Source of all laws—the Hearer of prayer.

Yours, very truly,

ALIQUIS.

"There is a class of persons—those, we mean, who are tremblingly hesitating on the threshhold of Christianity—whose views are little understood, and whose feelings, therefore, are seldom sympathized with, by writers of Mr. Newnham's sort. They are not able so readily to dispense with the assistance of those natural pleas for religion, and reasons of universal faith, with which he who 'reaps not where he has not strawed,' has supplied in a measure every rational being, and which may afford ground sufficient for a future judgment.

"Mr. Newnham can see nothing but mischief in notions of spiritual agency, arising spontaneously in the mind alike of the sage and of the savage. But he who is preparing his understanding for the reception of Revelation, is, with anxious diligence, storing up and appropriating independent evidences of another state and order of existence than that which is visible and present; and takes those impressions and susceptibilities untaught and unsearchable, and of which he is himself conscious, as faithful indications of those very things of which inspiration—hence rendered necessary—most plainly testifies.—Now we should not thank a man who might come and tell us, that our estates or expectations, though sure enough in fact, had yet only an imaginary security in the title or testament by which we at present held or hoped for their possession. A writer ought to be quite certain that he is not calling the light of heaven darkness, before he impugns as superstitious, and explains as 'a cerebral malady,' matters, some of which *may*, after all, be strictly supernatural and Divinely appointed, among other means of moral training for the being who views them thus. Many good persons there are, who, having always, it may be from education, confined their speculations within the pale of religious credence, know nothing, and seem to think little, of those who have with anxious toil made their way thither, from the distant deserts of unbelief. Such persons, when struggling under the cruel pressure of doubts imposed by philosophising, semi-sceptical commentators on Scripture miracles for instance, have derived the most cheering confirmation and assurance from the consideration, that GOD has not left himself without witnesses of a similar kind. Yes, we dare repeat it, of *a similar* kind, down to the present day. And although visible and accredited agents, empowered for the performance of miracles, belonged only to the age which especially needed them; yet may there be granted, as it were invisibly and unauthentically, certain indications of the spiritual world; and in every age, the Author of nature and Father of spirits, has given tokens of his power, and attestations of the record in our hands. That so many men, and good men too, should set themselves strenuously to subvert and destroy every evidence of this sort, is, we confess, a matter of astonishment and regret to us, and might well, we think, be made a subject of most serious consideration and inquiry with them; for, in the solemn judgment of many, they have done the work of the enemies of religion.

"But there is another class—nay, the great mass of men in every age and clime—in whose minds an entire skepticism with regard to supernal agency, and a consequent reference of every apparently supernatural event to natural causes, cannot but have a dangerous tendency by removing the appointed and universal sanctions to moral sentiment. What word so comfortable as '*coincidence*,' to the blasphemer, when his profane companion is struck dead with the oath upon his tongue? How consoling to the midnight assassin, the thought that neither GOD nor devil reared the ruddy, flickering ghost that torments his rest with gore and groans; but that 'cerebral irritation,' 'too much blood in the head,' occasioned, in fact, the ensanguined vision; and that, 'He to whom vengeance belongeth,' *could not* have employed or permitted spiritual interference for the purpose!"—*Eclectic Review.*

"I have hesitated whether I should relate here one circumstance which was the means of affording strength and consolation to my mind, even in the depth of sorrow. I have hesitated, because it arose from a dream, and I am careful in guarding young people against placing too much dependence upon dreams, or impressions of any kind. But I think any impression, or even dream, which tends to exalt the power or exhibit the mercy of GOD, may be safely permitted us. We all acknowledge that he is about our path, and about our bed, and that he spieth out all our ways, that he is acquainted with every thought of our hearts. In prayer we repeat that his ear is not become heavy that it cannot hear, neither is his arm shortened that it cannot save. Yet we fear to acknowledge that his mercy has been shown in any especial way to us. We ask for blessings, but we do not watch as well as pray; we do not act as if we expected an answer to our prayers; we fear to exercise our highest privileges, and thus we perhaps lose his tender mercies. I would speak on such a subject with becoming awe and reverence: I am sure I speak as one who feels unworthy of the least of all his mercies; yet it would be difficult to persuade me that I had not tasted them largely. I shall never believe that the instance which I am going to detail to you, is not another proof of the goodness and mercy of Him, without whose permission a sparrow cannot fall to the ground. I would wish you to regard it as a proof of his omniscience. The very thoughts and intents of our hearts are known and open to him, we frequently say, when we address him: yet do we not practically deny this, when we refuse the comfort which we might receive from waiting upon him, and expecting the operations of his mercy upon us?

"I had besought him in prayer, broken and interrupted as it was; I had cried to him for support. I particularly dreaded the first time of my going to church after the burial of my poor child. I must, I knew, of necessity pass by the very spot in which the dear wasted form that was so familiar to my eye, was buried. I must see the place in which she had sat—the book which she had used. I should hear the singing, and I could not fail to remember the sweet voice which had used to join in that simple melody. All this I anticipated, and my heart shrunk within me at the approaching trial. I had never dreamed of my poor child once since I lost her, but the night before the approaching LORD's day, or rather on the Sunday morning when I was to go to church for the first time, I dreamed that I was with her in some part of our garden; that we were both conscious of some approaching evil, some thing that was to separate her from me; and as was natural to her timid nature, that she had flown to me for protection; I put my arms around her, and assured her that nothing should hurt her, and nothing should take her from me. While I was endeavoring to support her in this way, I thought she gently disengaged herself from my arms. I seemed to have no power to hold her, and she had no longer any wish for me to do so. She stood a step from me, and I still repeated, 'You shall not be taken from me, dearest, I will take care of you:' but she seemed no longer to fear any thing; she laid her hand on my arm, and fixing her fine dark eyes upon me, she said with sweet and powerful emphasis, 'My dear mamma, we must not fight against GOD.' It appeared to me then by one of those changes which take place in dreams, the scene was entirely altered, and I heard her singing, as plainly as I had ever done when living,

'To FATHER, SON, and HOLY GHOST, all praise and glory give.'

I awoke, and the impression was so powerful, that I could scarcely be persuaded that I had not been awakened by very sweet music. I was sure that the dear voice only faded gradually from my ears as I awoke. The effect produced on my mind I shall never forget. The duty of perfect acquiescence in the dispensations of GOD, was clearly impressed upon me. 'Let my will be lost in thine,' was for some time the first feeling of my heart, as it was the constant prayer of my lips; and during the whole of that dreaded day, I was so entirely lifted above my sorrow, that I never once felt a fear of sinking beneath it. I was enabled to bear with perfect calmness, and with all the appearance of perfect resignation, every exertion that was required of me. If for a moment I felt giving way, her words recurred to me, and I again repeated, 'Let me not *fight against* GOD; it was his will, and let his will be done.' He comforteth us by whomsoever, and in whatever way he willeth, in whatever way may be best fitted to our weakness, and to the peculiar character of our minds. Who shall limit his power or deny his interference to support the reed that he has bruised? For my own part, I can truly say, that I never look back on this circumstance without feeling an overflowing of love and gratitude to the *Father of mercies and* GOD *of all comfort*."

LITTLE SOPHY.

PURSUITS OF LITERATURE.

LONGEVITY OF LEARNED MEN.

WE confess we are believers in the doctrine. No class of men in New-England offer so many examples of longevity, as the clergy and the professors. We have heard many complaints made of the climate of New-England, and its influence to produce ill health in sedentary men; but we never knew an instance of death that could reasonably be ascribed to what is called hard study. An instance indeed occurs to us as we write, of a fine youth at Harvard University, who shortened his existence by the manner of his application. Engaged in the pursuit of theology, and quickened by some unpleasant recollections, he turned night into day, and neglected all regularity in the use of food and rest. His constitution soon gave way, not to the complaints incident to a literary life, but to a daring irregularity in the manner of living; an irregularity which would destroy any man in any walk of life.

And yet a great deal may be ventured upon by a literary man, so congenial (as we contend) are his pursuits to health and longevity. Bossuet can hardly be said to have retired for a night's sleep. He kept a light always burning, and after dozing an hour or two would rise and write. The illustrious Hemsterhuis used to tell of himself with great and reasonable pride, that for twenty years, two nights in the week he almost entirely refrained from slumber;* and he was fond of counting up the hours which he had added to his actual existence by his habit in this respect. Yet Hemsterhuis was neither an invalid nor a book-worm. In his tastes and conversation there was nothing of a pedant; no dust of the schools dimmed the brilliancy of his mind; and his manners were distinguished for genuine urbanity. Nay, we remember to have heard respecting Griesbach, whose merits are well known among us, that while preparing his edition of the New Testament, he was accustomed to sit up very late at night; and to promote wakefulness, would keep his feet immersed in cold water. We could cite almost numberless examples. Yet these men all became gray before they died.

But the world is already so old, and there have been poets, philosophers, and book-worms so long, that a reference to facts will best decide whether the pursuits of letters and science are favorable to health and long life. And here we are at a loss how to proceed; so many examples of venerable men crowd upon us as illustrations and evidence of our doctrine. When we read the best works of men of genius, we represent their authors as in the bloom and vigor of manhood; we conceive of wisdom as united with strength, and imagine the eloquent and the learned to be endued with energy and free from decay. Great writers are present to us, and live imbodied in the imagination in the lineaments and outward forms which belong to the time of life when their greatest works were produced. So the art of the painter represents the favored evangelist, whom the Saviour loved, in the period of life at which he enjoyed the confidence of the Redeemer of the world; and when the admirable Domenichino drew him, the aged exile at Patmos, the venerable apostle who in his extreme old age was summoned by an archangel himself to write, the painter still deemed it fittest for his art to invest the gifted mortal with the outward radiance of perpetual youth.

We hazard then the assertion, that of all classes of men, the literary class are most remarkable for long life; and this assertion we are ready to defend: whether examples be sought of extreme longevity, or whether the average of human life be considered, literary history will present to our minds those men who have charmed the world with the sprightliness of their fancy, or instructed them by the profound lessons of truth, under the forms of those who are full of years. Not to multiply examples indefinitely, let us take any branch, and ask for the greatest man in that branch. The second best have, of course, a greater chance at long life, since their exertions are supposed to be less arduous, and their minds less excited.

Look at the poets of Greece. Of their first in epic poetry, history is silent. The first in tragedy, which branch of the poetic art critics esteem the most arduous of all, is undoubtedly Sophocles; and he lived to be almost a hundred. The first in lyric poetry was Pindar. He certainly lived to be more than sixty-five; the time of his death is uncertain; some think he lived to be ninety. The first in erotic poetry, (shame that there should be such a class; and moreover we cannot think that the sorry odes which we have, are really the genuine productions of the famed Teian bard,) was Anacreon. Nobody gives him less than eighty-four years. But the poets, it might be contended, were not plodders. Take then the philosophers. Plato died at eighty-two. Aristotle despaired of dying seasonably, and at sixty-two poisoned himself. The successor of Aristotle was Theophrastus; some say he lived to be one hundred and six; we may fairly allow him eighty-five. In the seventieth year of his life, the irony of Socrates was still keen, and his serene complacency showed the vital energies in healthful action. And the apologist of Socrates, the amiable Xenophon, bore to his grave the full weight of eighty-seven years. Or do you object to these examples, that philosophy is tranquillizing, and thus by stilling the passions, prevents the waste of the physical powers. The greatest of Grecian orators, the toilsome Demosthenes, whose orations gleam with the light of pure morality, while they sparkle with splendid imagery, and kindle with the fervid rapidity of his argument, was still in excellent health at sixty or sixty-two, when he swallowed poison. And the best of the elaborately learned orators, the excellent Isocrates, lived to be ninety-seven or ninety-eight, and then did not die of old age, but

"that dishonest victory
At Chæronea, fatal to liberty,
Killed with report the old man eloquent."

We are disposed to give an opponent to our opinions every advantage in the argument. We care not what branch of science he selects, nor what age or country he chooses; he cannot tread within the hallowed limits of literature, without finding himself surrounded by old men. He will find, to quote in a literal sense what was allegorically said by one who lived to grow old, he will find, that though the soil of Parnassus be barren, its air is pure and salubrious.

If objection is taken to the examples cited from the Greeks, examples which we could increase indefinitely, and if it be said that the Greeks were not laborious students, we deny the position, but waive all argument. Out of what nation shall we take illustrations? The French? No: their gayety and vivacity promote good health, and when they grow old they are so lean, that disease has nothing to prey upon. We must pass over France, then, though Bossuet, and Massillon, and Bourdaloue, and Lafontaine, and Voltaire, and Fontenelle, and Bernis, and De Lille, are excellent examples. Shall we take the Germans? Oh no: their proverbial dulness and heaviness promote good health; and when they grow old, they are yet so corpulent, that the extremities of the nerves are always comfortably covered; and disease cannot get at them for their imperturable composure.

But in sober earnest:—of all nations the Germans offer the most perfect examples of the strictly literary life. Our journal has on former occasions referred to their poets, who were almost all old men;—Bodmer, and Klopstock, and Wieland, and Ramler, and Gleim, are among their septuagenaries. In the famed *Exegesis*, the great leaders were Semler, and Michaelis, and Eichhorn; all old men. In medical science, in philosophy, in philology, in astronomy, and in every thing else, the case is the same. We might crowd our page with hard names; but the point is conceded, that German students are tenacious of life; that it is a common thing for the most laborious men to live beyond eighty; and that they have excellent appetites, good digestion, and quiet sleep, fifteen or sixteen hours of daily toil to the contrary notwithstanding. We hear it contended, that these Germans are of a different order of beings, and that their bodies are governed by some wonderful laws, to which our American, more active frames, will not submit.

We still meet this view of the subject. Our fathers, the English, were their scholars short-lived? Of their greatest poets, Shakspeare did indeed fail to become old, but we know not the circumstances of his life; and Spenser died in manhood, perhaps for the want of opportunities for literary pursuits; and Pope was sustained by the quiet influence of study only till he was fifty-six; though in any other mode of life, his frail constitution would probably have yielded much sooner. But Milton, in spite of the evil days on which he had fallen, lived to be sixty-six, Dryden seventy, and Chaucer seventy-two. Thus, for the six greatest of the English poets of former generations, the average age is exactly sixty. This augurs not unfavorably for the long life of Wordsworth, Southey, and Moore. If we take the philosophers, Hobbes, Bacon, Locke, Reid, Dugald Stewart, Priestley, Hume, Berkeley, we give a captious reader leave to add any other names which merit a place with these, and he will get an average of more than seventy years, as the medium duration of the life of a British philosopher. It is not possible to gainsay authenticated facts. As to mathematics in England and every where else, from the days of Ptolemy to Laplace, Copernicus, Galileo, and Newton, were all long-lived. Keppler only, died young; that is, he died at fifty-nine.

If the caviller, tired of Europe, shields himself behind the perverse and fickle climate of his country, then we say, that in the first ranks of the laborious and valuable writers of our country, we must put the Mathers, President Edwards, Charles Chauncey, Barlow, Dwight, Franklin, the elder Adams, and Jefferson. Now the average of their lives is about seventy-two years and a half. But if you throw out of the account President Edwards, who, being in excellent health, and with a good life for twenty years more, was killed by his physicians; and Barlow, who might perhaps have lived till this time, if he had kept at his books, and written histories and epics, instead of driving after Napoleon across the plains of Poland; we shall then find the average age of our greatest authors to have been within a month or two, more or less, seventy-nine.

Finally, for we are not writing a report for a life insurance company, of the scholars who have recently died, who were the greatest? All England had not such an intellectual Helluo as Parr; and an imprudent exposure, not severe application, carried him off at seventy-eight. The continent has rarely seen a Hellenist like Wolf, and he lived to be almost seventy. Voss deemed himself Wolf's rival, and he, too, died at the age of seventy-five or six. Who is the greatest of living poets on the continent? A man who is now two or three days older than eighty. Who is the greatest of the living English writers in verse and in prose? American readers answer unanimously Sir Walter Scott, who has yet some steps to take before he arrives at the threshhold of old age. We bring a health to Sir Walter; may he live a thousand years; and why not add the rest of the pious wish, since an author's works are his children?—may he yet be father of a hundred sons, each fairer than the last, and may all who are of our way of thinking live to read them.

* We cite from memory, but the anecdote rests on unquestionable authority. See the letters of Brandes, cited in the life of Heyne by his son-in-law.

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